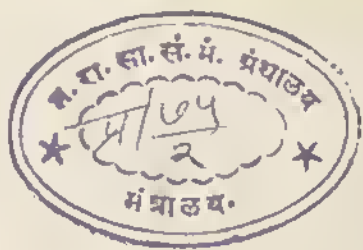


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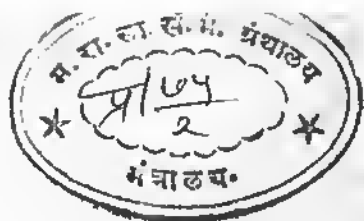
A SURVEY  
OF  
MARATHI DIALECTS



KONKANI  
OF  
SOUTH KANARA

A. M. GHATAGE

DECCAN COLLEGE, POONA. 6



# A SURVEY OF MARATHI DIALECTS

I

## Konkani of South Kanara

by

**A. M. GHATAGE**

*Professor of General Linguistics  
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1963

The State Board for Literature and Culture  
**BOMBAY**

## PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole gamut of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute the worthy heritage are fast disappearing owing to the

spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes. Dr. A. M. Ghatage, a Member of the State Board, is conducting the dialectal survey on behalf of the Board. The 'Konkani of South Kanara' is his first work in the dialectal survey series.

LAXMANSHASTRI JOSHI,

*Chairman.*

*Maharashtra State Board for  
Literature and Culture.*

## INTRODUCTION

By the name Koṅkaṇī is meant a number of Marāṭhī dialects which are spoken along the west coast of Mahārāṣṭra, Goa and parts of Mysore, with small pockets reaching the west of Kerala. The speech differs from region to region and one social group to another. The district of South Kanara which originally formed a part of the Madras Presidency, but which is now included in the State of Mysore, along with the district called North Kanara, originally included in the Province of Bombay, has a social group called Sārasvats, who habitually speak a dialect called Koṅkaṇī, at home and among themselves. For purposes of education, however, they make use of either Kannaḍa or standard Marāṭhī. Only in more recent years an attempt is being made to have the spoken form of speech given some literary status. The particular form of speech which is studied here, has not yet received any standardisation and is not used in literary writings.

Leaving aside the Koṅkaṇī dialect spoken by some immigrants in Cochin, and some form of Marāṭhī spoken at Tanjore, the southernmost dialect of Marāṭhī is the form of speech of the Chitrāpur Sārasvats of South Kanara. The language is homogeneous and is spoken by them both in South Kanara and outside, particularly Bombay where they have migrated in recent days. This language, as a colloquial form of speech in daily communication, forms the basis of the following analysis.

The material was collected from a native speaker of the language from Mangalore, over a period of one month. The speaker is a young man of good education and knows English and Marāṭhī, and some Kannaḍa. No attempt has been made by him to write this language so far. He is

fairly conscious of the differences of his speech with that of speakers of North Kanara but these two dialects are mutually intelligible and quite close to each other. The material consisted of about 1,500 individual words, some four hundred detached sentences, a number of verbal paradigms and five texts, all transcribed orally and recorded on tape, for further transcription and verification.

The language is described as a whole and treated as fully as the material permitted. No attempt is made to compare it with either the standard Marāṭhī language or even the neighbouring dialect of North Kanara. As far as possible the data is kept distinct from its analysis, so that it can be used by readers who may have no direct interest in the linguistic analysis.

Here I express my thanks to the Board for its willingness to undertake the work, particularly its chairman whose personal interest in the survey project smoothened many of my difficulties, to Dr. S. M. Katre, Director, Deccan College, Poona, to Prof. A. K. Priolkar, who went through the text with extreme care and corrected numerous mistakes, to Dr. S. N. Shankar Bhatt, who worked as the field worker during this period and prepared the first draft of the analysis, to the young informant of the dialect whose name is withheld as a matter of policy and to Shri B. S. Naik, Deputy Director, Directorate of Printing and Stationery, Bombay, who spared no pains in printing the complicated text.

A. M. GHATAGE.

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# CHAPTER I

## PHONOLOGY

### Word Phonology

Vowels	i i:	u u:
	e e:	o o:
	ɛ ə ə:	ɔ
	a a:	

These vowels may be classified into three groups: (1) long vowels, (2) the two vowels /ɔ/ and /ɛ/ and (3) the remaining short vowels. There is also a fourth class which consists of nasalized vowels, which are analysed here as vowel phonemes occurring with the suprasegmental phoneme of nasalization.

Long vowels do not occur finally. /i:/ and /e:/ are not found initially as well. Initial /ə:/ and /ɛ:/ occur in very few items. Occurrence of long vowels before consonant clusters is also rare. Two long vowels very rarely occur in a single word.

All the long vowels are quite tense and except /a:/ all are higher than their shorter counterparts. Vowels /a:/ and /ə:/ are slightly more retracted than /a/ and /ə/. Their contrast with the short vowels will be shown later.

Short vowels are comparatively more free in their occurrence. Except /o/ all of them occur initially (/e/ however is less frequent). /o/ and /e/ do not occur finally. Medially, the distribution of short and long vowels is to a great extent conditioned by the syllabic structure of the words in which they occur. For example, the occurrence of short vowels in the first open syllable of a disyllabic word is extremely rare (only two or three instances are noted).

The longest allophone of a short vowel phoneme is found finally in a word, (especially in open syllable of monosyllabic words), where the contrast between short and long vowels gets neutralized. These final phones are treated as allophones of short vowels because, in phrase phonology, they are found to be either dropped or retained as short vowel phones when the word-final juncture is lost. (Monosyllabic words are exceptions to this rule). Even when occurring in word-final position, short vowels have a shorter allophone, provided, they occur in, (a) disyllabic words containing a long vowel in the first syllable, or (b) in polysyllabic words.

Short vowels show a slightly longer allophone medially in the following environments:—

- (a) in open syllables, and
- (b) before a cluster of nasal + homorganic stop.

Vowels /ɛ/ and /ɔ/ are put in a separate group because, duration is not contrastive in their case. However, they do have longer counterparts, which are in complementary distribution with the shorter ones.

There are a few instances where /ɛ/ occurs initially in a word, but /ɔ/ has no initial occurrence. Both of them are quite frequent medially and finally.

Nasalization occurs with all the vowels, both long and short. In the word-final position, it is more frequent with vowels /ə/ and /ɛ/.

*Distribution and Frequency of Vowels.*—The distribution of vowels in the dialect shows some kind of patterning, which is not easy to formulate. If we set aside a few stray items, which are not quite agreeing with the general tendencies in the language, we can bring out these patterns of vowel distribution by grouping them in two different ways:—

- (1) The 14 vowels set up in the phonemic inventory can be put into four different groups according to their distribution in words.

The first group will consist of /a/, /a:/, /u/ and /u:/ the central and back vowels, which occur initially, medially and finally when they are short, but only initially and medially when long.

The second group will consist of /i/, /i:/, /ə/ and /ə:/ the front and central vowels. The short ones occur in all places, but the long ones occur only medially.

The third group will consist of /ɛ/ and /ɔ/ which occur only medially and finally, but not initially.

The fourth group will include the remaining vowels /e/, /e:/, /o/, and /o:/ which are confined to the medial position only.

(2) Another way of grouping the vowels on the basis of distribution will be as follows—

Group I /a/, /u/, /ə/, /i/ occurring initially, medially, finally.

Group II /a:/ and /u:/ occurring initially and medially.

Group III /ɛ/ and /ɔ/ occurring medially and finally.

Group IV /i/, /ə/, /e/, /e:/, /o/, /o:/ occurring only medially.

We can make the following broad statements about the frequency of the vowels—

(1) /ə/ is the most frequent final vowel.

(2) /a:/ is the most frequent initial vowel.

(3) Few words begin with vowels.

A description of these vowels with relevant examples follows:—

#### GROUP 1

/i:/ a high, front, unrounded long vowel.

/di:vəðu/	kind of snake	[di:vəðu:]
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/vi:tə/	span	[vi:tə]
---------	------	---------

/mi:ʃi/	moustache	[mi:ʃi]
---------	-----------	---------

/e:/ a mid, front, unrounded long vowel.

/me:ləyi/	add	[me:ləyi·]
/ke:su/	hair	[ke:su·]
/e:ku/	one	[e:ku·]
/khəre:nči/	truly	[khəre:nči·]

/ə:/ a mid, central, unrounded long vowel, a little back and higher than /ə/.

/kə:ri/	do	[kə:ri·]
/və:tu/	lip	[və:tu·]
/ə:tə/	condition	[ə:tə·]
/cə:rəyi/	graze	[cə:rəyi·]

/a:/ a low, central, unrounded long vowel.

/dra:kša/	grape	[dra:kša·]
/a:tə/	eight	[a:tə·]
/a:dərə/	regard	[a:dərə·]
/vya:pa:ru/	trade	[vya:pa:ru·]
/ka:cə/	glass	[ka:cə·]

/u:/ a high, back, rounded long vowel.

/həgu:rə/	light	[həgu:rə·]
/u:varu/	flood	[u:varu·]
/cu:kə/	fault	[cu:kə·]
/mu:lə/	root	[mu:lə·]
/ghu:bəḍə/	owl	[ghu:bəḍə·]

/o:/ a mid, back, rounded long vowel.

/jo:tišu/	astrologer	[jo:tišu·]
/lo:ha:ru/	goldsmith	[lo:ha:ru·]
/ko:li/	fisherman	[ko:li·]
/upyo:gi/	useful	[upyo:gi·]
/co:ru/	thief	[co:ru·]

## GROUP 2

/ɛ/ a lower mid, front and unrounded vowel. It has different initial, medial and final allophones. The initial allophones show a [y] glide. In the medial position, it has the allophone [æ:] in open syllables, the allophone [æ̣] in closed syllables after /h/, and [ɛ̣] elsewhere.

In the final position, it has the allophone [æː] in monosyllabic words and [æ̃ː] elsewhere.

/ekdɛ/	in one place	[yæ̃ːkɔ̃dɛ̃ː]
/mɛ̃ːtʃɛ̃ː/	to get	[mɛ̃ːˈtʃɛ̃ː]
/hɛ̃ːrdɛ̃ː/	chest	[hɛ̃ːˈrdɛ̃ː]
/jɛ̃ːvɔ̃nɔ̃/	meal	[jɛ̃ːˈvɔ̃nɔ̃]
/tɛ̃ːlɔ̃/	oil	[tɛ̃ːˈlɔ̃]
/ghe/	take	[ghæ̃ː]
/phallɛ̃/	dawn	[phallɛ̃ː]

/ɔ̃/ lower mid, back, and rounded vowel. It is short in closed syllables, and in polysyllabic words. It is long elsewhere. (It does not occur initially.)

/hɔ̃dɔ̃:nɛ̃/	loudly	[hɔ̃dɔ̃:nɛ̃ː]
/mɔ̃tʃɛ̃/	egg	[mɔ̃tʃɛ̃ː]
/kattɔ̃/	mango stone	[kattɔ̃ː]
/tɔ̃mɛ̃tɔ̃/	tomato	[tɔ̃mɛ̃tɔ̃ː]
/mɔ̃tɔ̃rɔ̃/	car	[mɔ̃tɔ̃rɔ̃ː]
/sɔ̃lɔ̃/	sixteen	[sɔ̃ːˈlɔ̃ː]
/yɔ̃/	come	[yɔ̃ː]

### GROUP 3

/i/ a high, front, unrounded short vowel.

/ikra/	eleven	[ikraː]
/iɲglɔ̃/	cinder	[iɲglɔ̃ː]
/čimɲi/	sparrow	[čimɲiː]
/šisəri/	crocodile	[šisəriː]
/ani/	more	[aniː]
/bi/	seed	[biː]

/e/ a mid, front, unrounded short vowel.

/ekoɲiːsə/	nineteen	[ekoɲiːsəː]
/belʈu/	belt	[belʈuː]
/petəyi/	send	[petəyiː]

/ə/ a lower mid, central, short unrounded vowel.

/əpmaːnu/	insult	[əpmaːnuː]
/əccu/	mould	[əccuː]

/səpuru/	lean	[səpuru·]
/həlli/	village	[həlli·]
/dəkšīṇə/	south	[dəkšīṇə·]
/ši:tə/	cooked rice	[ši:tə·]
/sə/	six	[sə·]

/a/ a low, central, unrounded short vowel.

/aḷši/	lazy	[aḷši·]
/agga:di/	train	[agga:di·]
/kaylə/	crow	[kaylə·]
/dakšīṇə/	awkward feeling	[dakšīṇə·]
/čabuku/	whip	[čabuku·]
/ikra/	eleven	[ikra·]
/nha/	bathe	[nha·]

/u/ a high, back, rounded short vowel.

/uda:ri/	open	[uda:ri·]
/unduru/	rat	[unduru·]
/huša:rə/	clever	[huša:rə·]
/mullə/	corner	[mullə·]
/ta:su/	hour	[ta:su·]
/sutaru/	carpenter	[su·taru·]
/həgura/	slow	[həgura·]
/pu/	pus	[pu·]

/o/ a mid, back, rounded short vowel.

/holli/	first wife	[holli·]
/kokilə/	cockoo	[ko:kilə·]
/tandoḷu/	rice	[tandoḷu·]
/horetu/	bridegroom	[horetu·]

#### GROUP 4

When nasalization occurs with a long vowel and is followed by a stop, a short homorganic nasal is found to occur in between, freely varying with zero. A similar allophonic short homorganic nasal is also found to occur before a stop, when a cluster of the labial semivowel and stop is preceded by a nasalized long vowel.

/bā:di/	tie	[bā:ndi·]	~ [bā:di·]
/kā:ṭhu/	coast	[kā:nṭhu·]	~ [kā:ṭhu·]

/gā:ti/	joint	[gā:nti:]	~ [gā:ti:]
/sā:gə/	beans	[sā:ŋgə]	~ [sā:gə]
/lā:bə/	long	[lā:mbə]	~ [lā:bə]
/ghēvka/	should take	[ghēvŋka]	
/vhāvnčē/	to flow	[vhāvnčā]	
/pīvka/	should drink	[pīvŋka]	
/āvgalē/	cloth	[āvgalā]	
/āysī/	eighty	[āysī]	
/tī/	they (N)	[tī:]	
/phallē/	dawn	[phallā]	
/səkā:li/	morning	[səkā:li]	
/hāvsə/	swan	[hāvsə]	

Contrasts. long vs. short

/i/-/i:/	šimpi	tailor	ši:mpi	sprinkle
/e/-/e:/	peṭəyi	send	me:ṭəyi	add
/ə/-/ə:/	səpura	lean	cə:rəyi	graze
/a/-/a:/	čabuku	whip	vya:pa:ru	trade
/u/-/u:/	həgura	slow	həgu:rə	light
/o/-/o:/	kokilə	cockoo	jo:tišu	astrologer
/e/-/e/-/e:/				

lekhəku 'writer' bejaru 'tiredness' ṭe:bələ 'table'.

/ə/-/a/: this contrast is uncertain and in a closed syllable /ə/ and /a/ vary freely.

dəkšīṇə 'south' dakšīṇə 'awkward feeling'.

nasalized vs. non-nasalized

pitta	'he drinks'	pittā	'I drink'
rundi	'breadth'	rū:di	'broad'

Consonants:

UN-ASPIRATED

p t ṭ c ċ k  
b d ḍ j j g  
m n ṇ ṅ  
s ś  
l ḷ  
r

ASPIRATED

ph th ṭh ḥh kh  
bh dh ḍh jh ṅh gh  
mh nh  
vh lh

v y  
f h

There are altogether 40 consonants in the language. They are classified into two groups: aspirated and unaspirated. Aspirated sounds are not considered here as clusters with /h/ for the main reason that they contrast with an unaspirated consonant + /h/ cluster, as can be seen in phrase phonology.

The aspirated group differs from the un-aspirated one mainly in the following respects:—

- (a) they are less frequent in their occurrence,
- (b) more limited in their distribution, and
- (c) they do not show any gemination except that the aspirated stops may be immediately preceded by a homorganic unaspirated stop.

Long consonants are treated as cases of gemination. They occur in the intervocalic position only. Except /ŋ/ and /h/, all unaspirated consonants are found to occur geminated. The contrast, however, occurs only after a short vowel

Single consonants occur both initially and medially. In isolated words no consonant is found to occur finally. /t/ and /d/ are very rare initially. /ŋ/ and /l/ occur only medially. /ŋ/ occurs before consonants only. /h/ is very rare in the medial position.

Among the aspirated sounds, /th dh ċh kh lh/ occur both medially and initially. /tʰ/ occurs only medially. The rest occur only initially. The gaps, however, do not seem to have any structural importance.

#### UNASPIRATED CONSONANTS:

/p/ a bilabial voiceless stop.

/pi:sə/	feather
/pa:vsu/	rain
/səpura/	lean
/pappədu/	papad

/t/ a dental voiceless stop.

/ti:ru/	shore
/tu:pə/	ghee



- |         |        |
|---------|--------|
| /ʃetə/  | field  |
| /ʃəttā/ | fields |
- /ɖ/ a retroflex voiceless stop.
- |           |        |
|-----------|--------|
| /ɖuva:lə/ | napkin |
| /popəɖu/  | parrot |
| /təɖtu/   | pony   |
| /və:ɖu/   | lip    |
- /c/ a dental voiceless affricate.
- |            |                |
|------------|----------------|
| /ca:mə/    | skin           |
| /čī:ca/    | tamarind       |
| /aɖdecə/   | two and a half |
| /khiccəyi/ | stick          |
- /č/ a palatal voiceless affricate.
- |           |                                 |
|-----------|---------------------------------|
| /čəɖɖi/   | shorts                          |
| /viča:ri/ | ask                             |
| /pačči/   | father's younger brother's wife |
- /k/ a velar voiceless stop.
- |            |         |
|------------|---------|
| /kəytə/    | sickle  |
| /kha:ɖiku/ | butcher |
| /bhɔ̃kə/   | bark    |
| /lə:kəyi/  | push    |
| /cukkəyi/  | avoid   |
- /b/ a bilabial voiced stop.
- |           |       |
|-----------|-------|
| /bokkəɖi/ | goat  |
| /ba:gilə/ | door  |
| /čabuku/  | whip  |
| /gəbboru/ | ashes |
- /d/ a dental voiced stop.
- |          |            |
|----------|------------|
| /dā:tu/  | tooth      |
| /do:ni/  | ferry boat |
| /bədəkə/ | duck       |
| /nidde/  | sleep      |

/ḍ/ a retroflex voiced stop. It has the allophone, /ɾ/ intervocally, and before or after all consonants except /ŋ/. When preceded by a nasalized long vowel, it has the allophone /ḍ/.

/ḍukkəɾə/	pig	
/mḍəḍə/	cloud	[mḍ:ɾə]
/čəɾḍū/	child	[čəɾr̥ū]
/kəḍḍə/	cock	
/ghəḍḍə/	rhinoceros	
/tḍḍə/	face	
/bokkəḍi/	goat	
/gəḍḍəvə/	donkey	

/j/ a dental voiced affricate. It has a freely varying allophone /z/ intervocally.

/ja:lɛ/	net	
/pu:ja/	worship	
/a:vaju/	voice	
/kajju/	cashew fruit	

/j/ a palatal voiced affricate.

/ja:du/	magic	
/bi:ja:giri/	hinge(s)	
/jɔ:jju/	judge	

/g/ a velar voiced stop.

/ga:li/	filter	
/khogirə/	saddle	
/agga:ḍi/	train	

/m/ a bilabial nasal.

/məɾəḍə/	death	
/mɛt̪t̪ə/	step	
/kəməḍə/	lotus	
/bammunu/	husband	

/n/ a dental nasal. It has the allophone /ɳ/ before palatal affricates.

/nə:lɔ/	tile(s)	
/na:ɾlu/	coconut	
/əvənəsə/	pine apple	

/ra:nə/	forest
/punnəvə/	full-moon day
/menčē/	cots [məñčæː]

/ŋ/ a retroflex nasal. It has the allophone [ɽ] intervocally.

/nəvvə/	nine
/gha:ɽi/	dirty [gha:ɽiː]
/phəɽəsʊ/	jack fruit [phəɽəsʊː]
/bəɽɽu/	colour
/khunʈə/	lame

/ŋ/ a velar nasal.

/siŋgə/	horns
/maŋkədə/	monkey
/muŋgu:sə/	mongoose
/uŋʈə/	thumb

/s/ a dental voiceless fricative.

/sa:nə/	small
/suka:ɽu/	rudder
/musəɽə/	pestle
/ussəɽə/	surge up
/ke:su/	hair

/š/ a palatal voiceless fricative. It has the allophone [ʂ] before retroflex sounds.

/ši:də/	sail
/ša:yi/	ink
/huša:rə/	wise
/kuššilē/	rotten
/kəštə/	labour [kəštəː]

/l/ a dental lateral.

/la:yi/	smear
/lɔɽčē/	roll
/telə/	oil
/tellə/	oils

/ɭ/ a retroflex lateral.

/musəɽə/	pestle
/yeɽə ya:ɽə/	cardamom

/mɛlɔ/	he met
/mɛɭət/	may get

/r/ a dental trill, phonetically alveolar. It has the allophone [ř] (more trilled) initially.

/rəggə/	blanket	[řəggə]
/ru:či/	taste	[řu:či]
/kɪrgənə/	skirt	
/pəsra:yi/	spread	
/təra:ju/	balance	
/čarri/	all the four	

/v/ a voiced labial fricative.

/və:tu/	chin
/ve:štɪ/	dhoti
/bhōvəyi/	eyebrow
/suvvɔ/	needles

/y/ a palatal semivowel.

/yettərə/	high
/yɔ/	come
/timbəyi/	soak
/nhəyyɔ/	rivers

/f/ a labial voiceless fricative.

/fi/	fee
/kə:fə/	phlegm

/h/ a voiceless glotal fricative.

/həkkələ/	bride
/ha:tu/	hand
/ma:hutu/	elephant-driver

#### ASPIRATED CONSONANTS:

/ph/ voiceless bilabial stop.

/pha:ti/	back
/phuppusə/	lung

/th/ voiceless dental stop.

/thū:kə/	spit
/pra:rthəna/	prayer

/ṭh/ voiceless retroflex stop.

/kā:ṭhu/	coast
----------	-------

- /čh/ voiceless palatal affricate.  
     /čhappannə/      fifty six  
     /ičča/      wish
- /kh/ a voiceless velar stop.  
     /khərē/      spade  
     /le: khəku/      author
- /bh/ a voiced labial stop.  
     /bha:ji/      vegetable  
     /bhəvrə/      black bee  
     /bhəḍə/      lady's finger
- /dh/ a voiced dental stop.  
     /ḍhā:pi/      cover<sub>an</sub>  
     /muḷvya: dhi/      piles
- /ḍh/ a voiced retroflex stop.  
     /ḍhē: kḍi/      belch
- /jh/ a voiced dental affricate.  
     /jha: ḍə/      tree  
     /jho: pḍi/      hut
- /jḥ/ a voiced palatal affricate.  
     /jha: ḍu/      broom
- /gh/ a voiced velar stop.  
     /gha: li/      put  
     /ghə: rə/      house
- /mh/ bilabial nasal.  
     /mharəgə/      costly  
     /mhəyno/      month
- /nh/ a dental nasal.  
     /nhə: yi/      river  
     /nha: nī/      bath room
- /lh/ a dental lateral.  
     /lha: yi/      popped corn  
     /vəlhē/      oar
- /vh/ a labial fricative  
     /vhə: ri/      carry  
     /vhāvta/      it flows

*Consonant clusters :*

The following clusters of consonants are noted in the data as occurring in the morpheme or word itself. The clusters which occur across the word-boundary in the phrase phonology are not noted here. Cf. the chart

*/p/*

pp	bappusa	father
pt	guptə	secret
pʈ	cəpʈə	flat
pē	upcā:ru	treatment
pā	updē:šu	sermon
pā	jho:pāi	hut
pm	əpma:nu	insult
pŋ	ka:pne:cə	barber
pʌ	haddasapʌ	skeleton
py	upyo:gi	useful

*/t/*

tt	matti	soil
tk	utka:de	(to go) to the privy
tā	ā:tā	intestine
tm	a:tmə	soul
tn	prəyətne	effort
tl	čitlā	deers
ty	a:tya	father's sister
tr	katri	scissor(s)

*/tʃ/*

tt	boʈtā	fingers
tk	kuʈkə	ear ornament
tā	koʈgi	cow sheds
tn	čəʈni	chutney
tl	kitli	kettle
tv	vəʈva:gulə	bat
tr	poʈri	calf of the leg

*/c/*

cc	accu	mould
cl	muclā	lids
cv	məcvə	big boat

/č/		
čč	pačči	father's younger brother's wife
čv	mačvs	big boats
/k/		
kt	laktalo	relative
kṭ	dhakṭi	second wife
kk	čikkolu	mud
kd	vəkdā	medicines
kḍ	kakḍi	cucumber
kṇ	sokṇi	house lizard
ks	nuksa:nə	loss
kš	nəkšətrə	star
kl	hoklo	brides
kḷ	pakḷi	petal
kr	ḍukrā	pigs
/b/		
bt	ubtē	measels
bb	jibbo	tongues
bd	šəbdu	word
bḍ	ghubḍā	owls
bl	teblā	tables
br	khəbrē	coconut kernel
/d/		
dk	bədkā	ducks
dd	nidde	sleep
dn	kədnə	when
dl	bədləyi	change
dy	nividyu	offering
dv	budvantu	wise
dr	sə mudru	sea
/ḍ/		
ḍc	məḍcuyi	fold
ḍk	məḍkē	pitcher
ḍḍ	pəḍḍo	screen

ḍḍ	guḍḍḍo	hill
ḍg	lāḍgḍo	jackal
ḍs	aḍsəṛə	lie down
ḍl	aḍli	sickle (to cut vegetables)
ḍy	ghəḍya:lə	clock
ḍv	gaḍvā	donkeys
/j/:		
jj	kajjuḷo	glow worm
jr	majrā	cats
/j/		
jj	aḷji	grandmother
jy	raja	kingdom
jv	ujvi	right (side)
jr	vəjra	diamond
/g/		
gd	əgdi	fully
gḍ	nagḍo	naked
gg	guggumu	owl
gn	lagna	marriage
gl	bəglə	stork
gy	a:rogyə	health
/m/		
mp	kempə	ruby
mṭ	čimṭo	tongs
mc	čəmcə	spoon
mč	čəmcē	spoons
mk	cə:mka	walk
mb	jambəyi	yawn
mḍ	komḍo	cock
mg	amgilə	our
mm	bammunu	husband
mṇ	čimṇi	sparrow
ms	amsə	sour(M)
mš	amšē	sour(N)



/n/		
np	dhənpa:rə	noon
nt	ʃəntu	small insect
nʈ	raŋti	wild
nc	mənco	cot
nč	mənčə	cots
nd	unduru	mouse
nm	ʃənmu	birth
nn	rannō	forests
ns	hunsə:ŋi	heat
/ŋ/		
ŋč	lənčē	pickle
ŋɖ	thəŋɖi	cold
ŋŋ	phəŋŋə	phodni
ŋs	phɪŋsə	mucus
ŋy	puŋyə	merit
/ŋ/		
ŋt	uŋtə	thumb
ŋk	kaŋkəŋə	bracelet
ŋg	məŋgəlu	mars
/s/		
sp	əspəʃtə	obscure
st	həsti	elephant
sk	pəska:ti	knife
sɖ	bhisɖəvčē	to frighten
ss	pissə	mad
sl	masli	fish
sʃ	musʃ	pestles
sv	əsvələ	bear
sr	vasrū	calf
/š/		
šč	pəščimə	west
št	mušti	fist
šš	pišši	mad (F)
šy	dhənušyə	bow
šv	višva:səvəri	believe

/l/

lẽ	da:lẽini	cinnamon
lk	ulka	meteor
ld	baldi	bucket
ll	phallẽ	dawn
lv	talva:rã	sword
ly	nãlyã:ri	otherwise

/l/

lu	valti	white ant
lẽ	lãlẽẽ	to roll
lk	ẽilko	latch
ld	hãlduvã	yellow
ln	calni	sieve
ls	kãlsã	pitcher
lẽ	alẽi	lazy
ll	hãlli	elder wife
ly	hãlyã	villages

/y/

yt	kãytã	sickle
ył	vaytã	bad
yk	a:ykã	hear
yd	ayda:nã	utensil
yj	payjãmã	pajama
yn	bhãyni	sister
ys	bãyse	sit
yẽ	mhayẽã	she-buffaloes
yl	baylã	wife
ył	kaylã	crow
yy	nhãyyyã	rivers
yv	đrayvkorẽ	to drive
yr	kãyru	rubbish
ykh	pa:ykha:ni	privy

/v/

vk	savka:ru	creditor
vd	cãvda	forteen

vg	āvgālē	cloth
vŋ	mevŋi	sister-in-law
vs	pavsu	rain
vš	mavši	mother's sister
vl	pavlā	feet
vļ	mavļo	mother's brother
vv	sivvu	lion
vr	bhōvrō	whirlpool
vkh	avkhələ	naughty
/r/		
rp	sərpu	snake
rt	bhərti	high-tide
rļ	kurṭu	waist
rč	khurči	chair
rk	klarku	clerk
rb	gurbīṇi	pregnant
rd	hərdē	chest
rđ	čerdū	child
rj	khərju	itch
rj	nirji:v	lifeless
rg	khərgəyi	dissolve
rm	pərməlu	essence
rn	kirnaṭilo	very weak
rŋ	hərŋō	antilopes
rs	mirsangə	chilly
rš	pəršu	battle axe
rl	kurlō	crab
ry	suryu	sun
rv	pərvətu	mountain
rf	bərfə	ice
rkh	cərkho	spinning wheel
rth	pra:rthən kəri	pray

Chart of

	p	t	ṭ	c	č	k	h	ḍ	ḍ̣	j	ṛ	g	m
p	✓	✓	✓		✓			✓	✓				✓
t		✓				✓			✓				✓
ṭ			✓			✓						✓	
c				✓									
č					✓								
k		✓	✓			✓		✓	✓				
h		✓					✓	✓	✓				
ḍ						✓		✓					
ḍ̣				✓		✓		✓	✓			✓	
j										✓			
ṛ											✓		
g								✓	✓			✓	

*Consonant Clusters*

n	ŋ	ŋ	s	ʃ	l	l	r	v	y	f	h	kh	th	
	✓					✓			✓					p
✓					✓		✓		✓					t
	✓					✓	✓	✓						t
						✓		✓						e
								✓						c
								✓						k
	✓		✓	✓	✓	✓	✓							b
					✓		✓							d
✓					✓		✓	✓	✓					d
			✓			✓		✓	✓					j
							✓							j
							✓	✓	✓					j
✓						✓			✓					g



## Consonant Clusters—contd.

n	ɲ	ŋ	s	ʃ	l	ɭ	r	v	y	f	h	kh	th	
	✓		✓	✓										m
✓			✓											n
	✓		✓						✓					ɲ
														ŋ
			✓		✓	✓	✓	✓						s
				✓				✓	✓					ʃ
					✓			✓	✓					ɭ
	✓		✓	✓		✓			✓					l
	✓		✓	✓	✓	✓	✓	✓	✓			✓		y
	✓		✓	✓	✓	✓	✓	✓				✓		v
✓	✓		✓	✓	✓			✓	✓	✓		✓	✓	r

## Phrase Phonology

Koṅkaṇī has a distinct way of dropping its word-final vowels. Whenever words are put together into different phrases or clauses, and the juncture in-between lost, the vowels preceding these word junctures also get elided and this causes a number of variations in the structure of those words. In fact, the phonotactics of words is quite different from the phonotactics of phrases or other longer syntactic constructions in Koṅkaṇī.

It is possible to consider these variations occurring in different words under different environments as allomorphic, but it is thought much better to view individual words and other longer constructions as showing two different structures, the one derivable from the other. An attempt is made here to derive phrase phonotactics (representing the phonotactic system found in constructions longer than single words) from word phonotactics, considering the major differences between the two as derivable by the application of certain processes of general nature to the words of Koṅkaṇī. These processes, however, are optional in the sense that a pause may prevent their application in a particular environment.

### PROCESS I—*Dropping of the final vowel:*

Final vowels are dropped, except when occurring in a monosyllabic word.

hē e:kə su:nē 'this is a dog' hē e:ksu:nē

ha:vō šettā:tū ka:mə kərtā 'I work in the field'

hā:všettā:tkamkərtā

tanne ya:nəpəḍe ha:vō vəttā 'I shall go after he comes'

tanya:nəpəḍhā:vəttā

N.B.—A hyphen used between a consonant and /h/ has no phonemic value except that it distinguishes a single aspirated phoneme (ex./ḍh/) from a cluster of a consonant + the phoneme /h/ (ex./ḍ-b/)

magəle dəgǝṇə bha:və sannə assəti 'my two brothers are young'

məgəldəgǝṇbha:vsannəsəti



hagga assə tigəɫ cəɫɫə 'your son is here'

hangəstigəɫcəɫɫə

tə hagga assə 'he is here'

təhangəssə

tū vəkka 'you must go' tūvəkka

PROCESS II—*Shifting of nasalization*:

When a final nasalized vowel is dropped, the vowel in the preceding syllable gets nasalized, provided the interlude occurring between the two syllables does not consist of a stop consonant.

thə:yī do:nī ghə:rā assəti 'there are two houses'

thā: ydo:ngəhə:rəsəti

ha:və məgəlgəhə:rā:tū assə 'I am in my house'

hā:vməgəlgəhə:rā:təssə

takka phə:lə khāvē mhəɫɫeri pri:ti 'he likes to eat fruit'

takphā:ɫkhāvēmhəɫɫeripri:ti

tukka kitlī vərsə 'how old are you?'

tukkitl,vərsə

pačvē pa:nə 'green leaf' pačvpa:nə

makka hī pustəkə a:vəɫtati 'I like this book'

mak-hī pustəka:vəɫtati

PROCESS III—*Elision of stops*:

If the final vowel of a word is preceded by a geminated stop, one of the stops gets elided together with the final vowel, provided the following word begins with a stop.

takka tegjəŋə čərdvə assəti 'he has three children'

taktegəŋəčərdvəsəti

tə tukka pəɫəytati 'they see you'

tetukpəɫəytati

həɫdə ghə:rā 'big house' həɫghə:rā

tē təggu dəvveri 'keep it down'

tētəgdəvveri

takka appəyi 'call him' takkappəyi

makka ekli cəɫli assə 'I have one daughter'

makkekl, cəɫ, əssə

PROCESS IV—*Appearance of new phonemes:*

When a word-final /i/ is dropped, the preceding /l/, /m/ or /n/ gets palatalized. Since these palatalized phones contrast with non-palatalized phones minimally, three new phonemes will have to be posited.

tugəɭ pa:yu 'your foot' tugəl.pa:yu

tugəli ghə:rā 'your houses' tugəl,ghə:rā

məgəli čerdvā khe:yī assəti 'where are my children?'

məgəl,čerdvā khā : yəsəti

məgəle cellə sku:la:kə vəcelyati 'my sons have gone to the school'

məgəl,cəll,sku:la:vəcelya:ti

ammi pha:yi vətɭə 'we shall go tomorrow'

amm,pha:yvətɭə

ammi haŋga assəti 'we are here'

amm,-haŋgəsəti

tə ka:li aylə ani vəjgəɭə 'he came yesterday and went away'

təka:l,aylə anvəjgəɭə

tū kēna vətta 'when are you going?'

tūkēnnvətta

PROCESS V—*Allophonic variation:*

If the consonant /l/ is placed between two (or more) consonants due to vowel elision, it gets a syllabic quality, which, however, is only allophonic.

tū kəslē khatta 'what do you eat?'

tūkəslkhatta [kəsɭkhatta]

PROCESS VI—*Effect of emphasis:*

(a) When a particular word is put under emphasis, its final vowel is not dropped, but is lengthened.

tə di:gəssəti 'they are tall'

tə digə: assəti 'they are tall'

gomṭi: həlli 'the beautiful village'

gomṭyo: həlyə 'the beautiful villages'

tə khəyī: na 'he is nowhere'

tə pəkšmartə: assə 'he is killing the bird'

- (b) When not dropped, final /e/ becomes /e:/ and final /o/ becomes /o:/.
- bərē jallē 'it happened well' bərē:jallē  
 bərcəllō 'the good boy'  
 bəro: cəllō 'the good boy'
- (c) When the final vowel becomes lengthened, the preceding vowel, if long, becomes short.
- mənušdi:gassə 'the man is tall'  
 mənušdigu: assə 'the man is tall'  
 maktē khō:y mēl̥ni 'I found it nowhere'  
 maktē khəyī: mēl̥ni 'I found it *nowhere*'

PROCESS VII—In speech marked with greater speed, longer geminated consonants, particularly -ss- become single or short:

assəti ~ asəti ~ asti 'are'  
 aššil̥l̥ ~ ašil̥l̥ 'was'

## CHAPTER II

### MORPHOLOGY

#### (1) *Nouns.*

Konkani nouns may be grouped into the following three classes: (1) masculine, (2) feminine, and (3) neuter.

This classification is primarily a syntactical one, being based on concord of the nouns with adjectives and some verbal forms and their replacement by pronouns. But it is also in agreement with the classification based on the distribution of the allomorphs of the plural morpheme and the final vowel of the noun itself. Hence it is possible to decide the membership of each group on the basis of the two following criteria,

(1) The final vowel of the noun, and

(2) The particular allomorph of the plural morpheme which follows it.

The following table presents a classification of nouns arrived at mainly on these grounds:—

Class	final vowel	allomorph of the pl. morpheme
masculine	ɔ	ɛ
"	u	ə
feminine	i	ɔ
"	ə	ɔ
neuter	ɛ	i
"	ə	ə

Examples :

GROUP 1—*Masculine.*

sg.		pl.
(a) ki: dɔ	insect	ki: dɛ
kɔlɔ	fox	kɔllɛ
kayɔ	crow	kayɛ
sɔ: sɔ	hare	sɔ: ʃɛ
inglɔ	cinder	inglɛ
kattɔ	mango pit	kattɛ
(b) u: varu	flood	u: varɛ
pəkʃu	bird	pəkʃɛ
metʃu	step	metʃɛ
ta: su	hour	ta: sɛ
na: rlu	coconut	na: rlɛ
ko: ʃu	coat	ko: ʃɛ
ke: su	hair	ke: sɛ

GROUP 2—*Feminine.*

(a) ʃisəri	crocodile	ʃisəryɔ
bokkəɖi	goat	bokɖyɔ
gu: li	pill	gulyɔ
mu: yi	ant	muyyɔ
mi: ʃi	moustache	mi: ʃɔ
tuɭəʃi	basil	tuɭəʃɔ
cō: ɕi	beak	conɕɔ
(b) u: vɔ	louse	u: vɔ
vi: ʈɔ	brick	vi: ʈɔ
ɖha: lɔ	shield	ɖha: lɔ
tɔlvə: rɔ	sword	tɔlvə: rɔ
ma: lɔ	garland	ma: lɔ
su: nə	daughter-in-law	sunno

GROUP 3—*Neuter.*

(a) mɔtʃɛ	egg	mɔtʃi
su: nɛ	dog	su: ni
məɖkɛ	pitcher	məɖki
tə: lɛ	lake	tə: li
khɔrɛ	spade	khɔ: ri
ja: lɛ	net	ja: li

(b) ši: dā	sail	ši: dā
bōdā	head	bōdā:
tā: ŋā	grass	tā: ŋā
vi: šā	poison	vi: šā
vāṛsā	year	vāṛsā
čā: dārā	bedsheet	čadrā
pensilā	pencil	pensilā
kāppā	cup	kāppā

However, this is not a classification without exceptions, as there are a few nouns in each group which cannot be brought under the scheme. These are nouns which show overlapping between the three groups. For example, certain nouns though ending in /i/ will have to be accommodated in the masculine group on syntactic grounds; and certain others, even though ending in /u/ will have to be put under the feminine or neuter group. A fairly exhaustive statement of these exceptions will be attempted later.

When followed by the plural suffix, nominal bases show different allomorphic variations. They are stated below.

(1) Nouns of the type  $C_1 V_1; C_2 V_2$  become  $C_1 V_1 C_2 C_2 V_2$  provided  $V_2$  is /ə/ and  $C_2$  is one of the following eight consonants p t ṭ k b n l v :—

/p/	ma: pā	measure	mappā
	su: pā	winnowing pan	suppā
/t/	su: tā	thread	suttā
	bhu: tā	ghost	bhuttā
	šetā	field	šetṭā
/t/	pi: tā	flour	piṭṭā
	bōtā	finger	bōṭṭā
/k/	pa: kā	wing	pakkā
	bu: kā	book	bukkā
/b/	ji: bā	tongue	jibbā

/n/	ra:nə	forest	rannō
	pa:nə	leaf	pannō
	su:nə	daughter-in-law	sunno
/l/	ba:lə	tail	ballō
	mələ	price	mollō
	phu:lə	flower	phullō
	pi:lə	young one	pillō
/v/	su:və	needle	suvvō

The two short vowels /ɔ/ and /ε/ are included here in the long vowels.

The following exceptions may be noted:—

(a)	pa:pə	sin	pa:pō
	ma:pə	measure	ma:pō~ mappō
(b)	be:tə	island	be:tō
	bu:tə	shoe	bu:tō
	vi:tə	brick	vi:tō
(c)	ha:ðə	bone	ha:ðō

When the consonant in the second syllable is not one of the eight given above, the change does not take place.

ši:ðə	sail	ši:ðō
bi:gə	lock	bi:gō
mu:lə	root	mu:lō
tə:nə	grass	tə:nō
pi:sə	feather	pi:sō
ghə:rə	house	ghə:r
to:fə	cannon	to:fō
ma:lə	garland	ma:lō

(2) Nouns of the type  $C_1 V_1 C_2 C_3 V_2 C_3 V_3$  become  $C_1 V_1 C_2 C_3 V_3$  provided the final vowel is /ə/ or /i/.

ḍukkəṛə	pig	ḍukrō
čittələ	deer	čitlō
gaḍḍəvə	donkey	gaḍvō
muccələ	lid	mucclō
majjərə	cat	majrō
kuṭṭukə	ear ornament	kuṭkō

bokkəḍi	goat	bokḍyɔ
čəppələ	sandal(s)	čəplā
vəkkədə	medicine	vəkḍɔ

(3) Nouns of the type  $C_1V_1NSV_2C_2V_3$  become  $C_1V_1NSC_2V_3$  where N is a nasal and S a homorganic stop. The change takes place only if  $V_2$  is /ə/ and  $V_3$  is either /ə/ or /i/.

bəndərə	port	bəndrā
kajkəḇə	bracelet	kajkḇā
məṅkəḍə	monkey	məṅkḍā
randəṇi	hearth	randḇyɔ
naṅkuṭə	nail	naṅkṭā

The change takes place even if a noun ends in  $C_1V_1NSV_2C_2V_3$ .

kəliṅgəḍə	water melon	kəliṅgḍā
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(4) Nouns of the type  $C_1V_1C_2V_2C_3V_3$  become  $C_1V_1C_2C_3V_3$  where  $C_2$  is a non-stop and  $V_3$  either /ə/ or /i/ ( $V_2$  is always found to be /ə/).

vərəsə	year	vərsā
kəmələ	lotus	kəmlā
musələ	pestle	muslā
hərəṇə	antelope	hərnā
pərəbə	festival	pərbā
tuḷəṣi	basil	tuḷṣā
ṣisəri	crocodile	ṣisryɔ
vəṇəti	wall	vəṇtyɔ

(5) Nouns of the type  $C_1V_1C_2V_2C_3V_3$  become  $C_1V_1C_2C_3V$  where  $V_2$  is /ə/.

ba:gilə	door	baglā
ča:dərə	bed sheet	čadrā
te:bələ	table	teblā
pa:vulə	foot	pavlā
ta:rikhə	date	tarkhə
bha:vəjə	brother's wife	bhavjə
məṭərə	car	məṭrā



The following exception may be noted:—

va:dələ cyclone va:dələ~

(6) Nouns of the type  $C_1 V_1 C_2 V_2$  become  $C_1 V_1 NC_2 V_2$  provided the final vowel is either /ə/ or /i/, and  $C_2$  is a stop. (N is a nasal homorganic with  $C_2$ ).

tō:də	face	tondō
nā:kə	nose	nan̩kə
ghā:tə	bell	ghən̩tə
sā:gə	beans	san̩gə
gā:ʔi	joint	gan̩ʔyə
cō:či	beak	con̩čə

(7) The final /i/ of a noun becomes /y/ except when preceded by a palatal consonant other than /y/.

gu:ʔi	pill	gulyə
lha:yi	popped corn	lhayyə
ma:ʔi	storey	maʔyə
nhā:yi	river	nhəyyə
mu:yi	ant	muyyə
bokkəʔi	goat	bokdyə
vənəti	wall	vəntyə
kura:ʔi	axe	kura:dyə

If the final /i/ is preceded by a palatal consonant, (other than y), /i/ is dropped.

bha:ʔi	vegetables	bha:ʔə
mi:ʃi	moustache	mi:ʃə
tuʔəʃi	basil	tuʔəʃə

(8) The following changes may also be noted:—

(a) kəʔdi	stick	kədyə
həʔli	village	həlyə
but, ra:ti	night	rattyə
bəʔdi	stick	bədyə ~ bəddyə
čəʔdi	shorts	čəddyə

Similarly, all the other nominal bases drop their final vowel, except when followed by a zero allomorph of the plural.

ku:də	room	ku:də
asvələ	bear	asvələ

kəppə	cup	kəppə̃
u:və	louse	u:və̃
təlvə:rə	sword	təlvə:rə̃
u:və:ru	flood	u:və:rə̃
ki:də	insect	ki:də̃
məttē	egg	məttī

(9) When followed by /ɛ/ or a palatal consonant, /s/ becomes /š/, /c/ becomes /č/, and /j/ becomes /j̃/.

sə:sə	hare	sə:šə̃
pi:ssə	mad man	pi:ššə̃
khi:sə	pocket	khi:šə̃
čəmcə	spoon	čəmcə̃
ka:pɲə:ccə	barber	ka:pɲə:ččə̃
bə:jə	pacoda	bə:j̃ə̃

The following two instances may be noted :

məcvə	big boat	məcvə̃
but, pinjɾə	cage	pinjɾə̃

(10) When followed by a non-high vowel, /e/, or /e:/ become /ɛ/, and /o:/ becomes /ɔ/.

məttu	step	məttə̃
de:vu	god	dəvə̃
co:ru	thief	cərẽ

The following free variation may also be noted here :

ye:lu	cardamon	ya:lə̃ ~ ye:lə̃
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(11) When followed by a high vowel, /ɔ/ in closed syllable becomes /o/ and in open syllable becomes /o:/.

məttē	egg	məttī
khərẽ	spade	khə:rī

#### *Plural suffix—*

The following is a description of the allomorphs of the plural suffix:—

(1) After nouns belonging to group I (masculine), it has one of the following three allomorphs: /ə/, /e/, zero.

The allomorph /ə/ occurs after nouns ending in /u/,

pəkšu	bird	pəkšə
sutaru	carpenter	sutarə
ko:tu	coat	ko:tə
khe:lu	game	khelə
ro:gu	disease	rəgə

It has the allomorph /ɛ/ after nouns ending in /ɔ/.

kandɔ	onion	kandɛ
uɲtɔ	thumb	uɲtɛ
mavɔ	mother's brother	mavɛ
ki:ɔ	insect	ki:ɛ
kɔlsɔ	coal	kɔlsɛ
va:sɔ	bamboo	va:sɛ

The zero allomorph occurs after the following nouns :—

(i) ending in /i/:

jəŋgli	man from the forest	jəŋgli
ro:gi	patient	ro:gi
məntri	minister	məntri
randpi	cook	randpi
khu:ni	murderer	khu:ni
ʃɛtkəri	farmer	ʃɛtkəri
dho:bi	washerman	dho:bi
ku:li	labourer	ku:li
gavɳdi	mason	gavɳdi
vya:pa:ri	merchant	vya:pa:ri
bhika:ri	beggar	bhika:ri
kəsəyi	butcher	kəsəyi
ko:li	fisherman	ko:li
ma:li	gardener	ma:li
gəvli	milkman	gəvli
ʃimpi	tailor	ʃimpi
vayri	enemy	vayri

(ii) ending in /u/.

təra:ju	balance	təra:ju
sa:dhu	monk	sa:dhu

pərəšu	battle axc	pərəšu
ṣətru	enemy	ṣətru
khəḍu	chalk	khə:ḍu

(iii) ending in /a/

rikṣa	rikshaw	rikṣa
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(iv) ending in /ə/

va:rə	yard	va:rə
məylə	mile	məylə
mə:nə	mound	mə:nə

The following bases show morphophonemic changes before the suffix:

bokkoḍu	he-goat	bokkəḍə
phəttoru	stone	phəttərə

(2) The plural suffix has the allomorphs /ɔ/ or zero after nouns belonging to group II (feminine).

The allomorph /ɔ/ occurs after nouns ending in /i/ or /ə/.

bha:ji	vegetables	bha:jɔ
gu:li	pill	gu:lyɔ
ma:lə	garland	ma:lɔ
vi:tə	brick	vi:tɔ

It has the allomorph /ɔ/ after the noun /kəvḷiga/ also.

kəvḷiga	pot	kəvḷigɔ
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It has the allomorph 'zero' after the following nouns:—

(i) ending in /u/:—

ba:ju	side	ba:ju
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(ii) ending in /a/:

pərikṣa	examination	pərikṣa
si:ma	boundary	si:ma

The following bases show allomorphic variations before this suffix:—

1. khu:lu	heel	khuluvɔ
2. mhə:ṣi	she-buffalo	mhəyṣɔ
3. bi	seed	biyyɔ

(3) After nouns belonging to the third group (neuter), the suffix has the following allomorphs: /i/, /ɛ/ and 'zero':

The allomorph /i/ occurs after nouns ending in /ɛ/.

mə:dē	dead body	mə:di
mattē	head	mattī
ga:lñē	strainer	ga:lñī
su:nē	dog	su:nī
tə:lē	lake	tə:lī
koṭgē	cowshed	koṭgī
lončē	pickle	lončī

The allomorph /ɛ/ occurs after nouns ending in /ə/.

gəyṇḍulo	earth worm	gəyṇḍulɛ
nā:kə	nose	naṅkɛ
vi:šə	poison	vi:šɛ
lagnə	marriage	lagnɛ
kəpa:tə	cupboard	kəpa:tɛ
gula:bə	rose	gula:bɛ
va:dələ	cyclone	va:dəlɛ

A zero allomorph occurs after the following nouns:--

(i) ending in /u/:

suka:ṇu	rudder	suka:ṇu
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(ii) ending in /ə/:

gəṇə	span	gəṇə
puṇyə	merit	puṇyə

The following formations belonging to this group may be noted:—

vasrū	calf	vasrē
phulpā:krū	butterfly	phulpā:krē
čerdū	child	čerdvē
kəmbəlgo:ru	sheep	kəmbəlgoruvē
vəṭva:guḷə	bat	vəṭva:galē

(4) It has been noted that after the following nouns, the plural suffix shows a zero allomorph. But, the exact group to which each of these nouns belongs has not been elicited.

(i) ending in /ə/:

śāhamrugə	ostrich	śāhamrugə
muṅgusə	mongoose	muṅgusə
khərgəsə	saw	khərgəsə

(ii) ending in /u/:

təṭṭu	pony	təṭṭu
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(iii) ending in /i/:

gərduddi	smooth gourd	gərduddi
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(5) The following four nouns are found always used in the plural :—

be:ḍyo	hand-cuffs
pəgḍe	dice
buddhibəḷē	chess
bha:vəṇḍō	brothers and sisters

#### Case inflections—

Nominal bases are inflected for two more categories :

(i) singular oblique,

(ii) plural oblique.

Bases show similar allomorphic variations before these suffixes, as those found before the plural suffix. However, the following differences are noted:—

(1) Nouns of the type  $C_1V_1C_2C_2V_2C_3V_3$  become  $C_1V_1C_2C_3C_3$ , even when the final vowel is /u/—

bikkunū	bed bug	bikṇa:
pappəḍu	papad	papḍa:

(2) Nouns of the type  $C_1V_1C_2V_2$  become  $C_1V_1C_2C_2V_2$  even if  $V_2$  is /u/. Only one instance occurs in the data.

ha:tu	hand	hatta:
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The following table gives the most frequent allomorphs of the singular oblique and the plural oblique morphemes.

gender group	bases ending in	singular oblique	plural oblique
masculine	u	a:	ā:
"	ɔ	ya: ~ ɛ ~ a:	yā: ~ ē ~ ā:
feminine	i	i: ~ ye:	yā: ~ ā:
"	ə	e: ②	ā:
neuter	ē	ya: ~ ɛ	yā: ~ ā:
"	ə	a:	ā:

Of these allomorphs, /ya:/ is in free variation with /ɛ/ and /ye:/ in free variation with /i:/ . Similarly, /yā:/ is in free variation with /ē/. Since /y/ is dropped after a noun ending in a palatal consonant (except y), we have only the allomorph /a:/ or /ā:/ after such bases.

#### Examples:

noun		sg. obl.	pl. obl.
mettu	step	mettā:	mettā:
de:vu	god	dēva:	dēvā:
co:ru	thief	cōra:	cōrā:
ye:lū	cardemon	ya:lā:	ya:lā:
cəllə	boy	cəllə	cəllē:
		~ cəlyā:	~ cəlyā:
sə:sə	hare	səśā:	səśā:
bə:jə	pakoda	bəjā:	bəjā:
gā:ti	joint	gāntye:	gāntyā:
		~ gānti:	

bokkədi	goat	bokdye: ~bokdi:	bokdyā:
həlli	village	həlye: ~həli:	həlyā:
ra:ti	night	ratti: ~rattye:	rattyā:
bha:ji	vegetables	bha:je: ~bha:ji	bha:ja:
bi	seed	biyye:	biyyā:
pərabə	festival	pərbe:	pərbā:
ghā:ṭə	bell	ghəṇṭe:	ghəṇṭā:
ji:bə	tongue	jibbe:	jibbā:
ma:pə	measure	mappa:	mappā:
su:tə	thread	sutta:	suttā:
be:ṭə	island	beṭa:	beṭā:
ḍukkərə	pig	ḍukra:	ḍukrā:
bəndəro	port	bəndra:	bəndrā:
məṭṭē	egg	məṭṭe: ~məṭṭya:	məṭṭē ~məṭṭyā:
khəṛē	spade	khəṛē ~khərya:	khəṛē ~khəryā:

Some other allomorphs of the oblique may also be noted. These occur after nouns which have a zero plural allomorph occurring after them:—

*Masculine nouns:*

(i) ending in /i/:

ro:gi	patient	rogya:	rogyā:
ko:li	fisherman	koḷya:	koḷyā:

(ii) ending in /u/:

sə:dhū	monk	sadhu:	sadhū:
ṣətru	enemy	ṣətru:	ṣətrū:

(iii) ending in /a/:

rikṣa	rikshaw	rikṣa:	rikṣā:
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(iv) ending in /ə/:

vā:rə	yard	vara:	varā:
mə:nə	mound	məṇa:	məṇā:



*Feminine nouns:*

(i) ending in /u/:

baj <u>u</u>	side	baj <u>u</u> :	baj <u>ū</u> :
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(ii) ending in /a/:

pəri:k <u>ṣ</u> ā	examination	pərik <u>ṣ</u> e:	pərik <u>ṣ</u> ā:
si: <u>m</u> a	boundary	sime:	simā:

*Neuter nouns:*

(i) ending in /ū/:

vasrū	calf	vasra:	vasrā:
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(ii) təṭ <u>ṭ</u> u	poney	təṭ <u>ṭ</u> u:	təṭ <u>ṭ</u> u:
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Both the oblique forms (singular and plural) are followed by one or more of the following suffixes and/or post-positions.

*Suffixes:*

- |                |   |                       |
|----------------|---|-----------------------|
| 1. kə          |   | dative                |
| 2. ri          |   | locative <sub>1</sub> |
| 3. tū~ntū      |   | locative <sub>2</sub> |
| 4. cə~či~čē    |   | genitive <sub>1</sub> |
| 5. lə~li~lē    | } | genitive <sub>2</sub> |
| gələ~gəli~gələ |   |                       |
| 6. nə~ni       |   | instrumental          |
| 7. nə~'zero'   |   | vocative              |

Of the allomorphs of the locative<sub>2</sub>, /tū/ occurs after an oblique ending in a long vowel and /ntū/ elsewhere.

The genitive suffixes change according to the gender class of the nouns they govern. They function like adjectives belonging to group I. -ī- and -gəl- are in free variation.

Among the allomorphs of the instrumental and vocative the first occurs after singular oblique and the second after plural oblique.

Examples :

## (1) kə dative

sg. obl.	pl. obl.		
hatta:kə	hattā:kə	ha:tu	'hand'
manča:kə	mančā:kə	manco	'cot'
cəlləkə	cəllēke	cəllə	'boy'
šətru:kə	šətrū:kə	šətru	'enemy'
kəḍye:kə	kəḍyā:kə	kəḍḍi	'stick'
baju:kə	bajū:kə	ba:ju	'side'

## (2) ri locative,

cəlləri	cəllēri	cəllə	'boy'
hatta:ri	hattā:ri	ha:tu	'hand'
vəṇṭi:ri	vəṇṭyā:ri	vəṇəti	'wall'
jibbe:ri	jibbā:ri	ji:bə	'tongue'
maḷye:ri	maḷyā:ri	ma:ḷi	'storey'

## (3) tū~ntū locative,

varā:tū	va:rā:tū	va:ro	'yard'
ghaṇṭəntū	ghaṇṭantū	ghā:ṭə	'bell'
rannantū	rannantū	ra:nə	'forest'

## (4) cə~či~čē genitive,

ghəra:čē	ghərā:čē	ghə:rə	'house'
muclā:čē	muclā:čē	muccəḷə	'lid'
muḷa:čē	muḷā:čē	mu:lə	'root'
vəṇṭi:čē	vəṇṭā:čē	vəṇəti	'wall'

## (5) -l- ~ -gəl- genitive,

cəlləlē ~ cəlləgəlē	cəlləlē	cəlləgəlē	cəllə	'boy'
šətrulē ~ šətru:gəlē	šətrū:lē	šətrū:gəlē,	šətru	'enemy'
maḷylē ~ maḷya:gəlē	maḷyā:lē	maḷyā:gəlē	ma:ḷi	'story'

## (6) ne ~ ni instrumental

manca:ne	mancā:ni	manco	'cot'
cəllene	cəllēni	cəllə	'boy'
šətru:ne	šətrū:ni	šətru	'enemy'

## (7) zero ~ nō vocative

cəlyā	cəlyənō	cəllō	'boy'
kəlyā	kəllənō	kəllō	'fox'
bayle	bayla:nō	baylō	'woman'
sunya	sunya:nō	sunē	'dog'
cəlye	cəlyā:nō	cəlli	'girl'
ghəḍya	ghəḍya:nō	ghəḍō	'horse'

## Post-positions:

1. lagi	'with'
2. thanu	'from'
3. pəyki	'among'
4. khətirə	'for'
5. təggu	'below'
6. miti	'for'
7. idra:ri	'in front of'
8. mukha:ri	'in front of'
9. pəyle	'before'
10. məkši	'behind'
11. tha:yi	'up (to)'
12. ū:cə	'over'
13. saṅgati	'with'
14. vəyri	'up'
15. va:ri	'like'
16. səkəṭ	'along with'
17. kaṭha:ri	'near'

(The list is not exhaustive)

The distribution of the suffixes and the post-positions:—

## (1) Oblique stem followed by one suffix:—

obl.		nominal form	
majra:	'cat'	majra:kə	dat
cəlle	'boy'	cəlləri	loc <sub>1</sub>
ba:ge:	'garden'	ba:gē:tū	loc <sub>2</sub>
nəmunya:	'kind'	nəmunya:čē	gen <sub>1</sub>
čerdvā:	'children'	čerdvā:lō	gen <sub>2</sub>
cəlle	'boy'	cəllənə	instr
cəllē	'boys'	cəlləlō	voc

(2) Oblique stem followed by more than one suffix :—

ṭebla:	'table'	ṭebla:čeri	gen <sub>1</sub> + loc <sub>1</sub>
gavā:	'village'	gavā:tulē	loc <sub>2</sub> + gen <sub>2</sub>
mānə	'mind'	mānā:tuē	loc <sub>2</sub> + gen <sub>2</sub>

(3) Oblique stem followed by one or more suffixes and one or more post-positions :—

jha:da:	'tree'	jha:da:ṭhanu	loc <sub>1</sub> + ṭhanu
vənti	'wall'	vəntiṭhanu	ins. + ṭhanu
nhāyilagiṭha:yi	'up to the river'	loc <sub>2</sub> + lagi + ṭha:yi	
nhāyilagiṭha:yi	'up to the river'	loc <sub>1</sub> + lagi + ṭha:yi	
kumpṇa:čerṭhanu	'over the fence'	gen <sub>1</sub> + loc <sub>1</sub> + ṭhanu	

(4) Oblique stem followed by one post-position :—

jha:ḍalagi	jha:da: 'tree' 'with the tree'
ṭebla:təggū	ṭebla: 'table' 'below the table'
čerḍa:khətirə	čerḍa: 'child' 'for the child'
ghəra:ḍra:ri	ghəra: 'house' 'in front of the house'
ghəra: mukha:ri	ghəra: 'house' 'in front of the house'
ghəra:pəyle	ghəra: 'house' 'before the house'
ghəra:məkṣi	'behind the house'
ṭebla:ū:cə	'over the table'
čerḍa:səṅgati	'with the child'
jha:ḍa:vəyri	'up the tree'
raṇye:va:ri	'like the queen'
tyamiti	'therefore'
təlyakəṭha:ri	'from over the tree'

(5) Oblique stem followed by more than one post-position :—

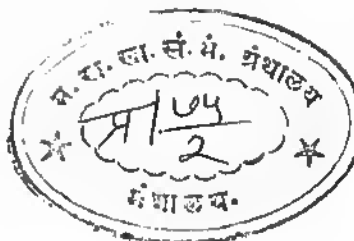
jha:ḍa:lagṭhanu	'from the tree'
bage:lagiṭha:yi	'up to the garden'
jha:ḍa:vəyṭhanu	'from over the tree'

(6) The oblique stem is followed by a post-position which in turn is followed by a suffix (only the Genitive):—

tugəl ra:jva:ḍyalagṇi nhāyi 'assə pəle. 'Look, there is a river near your palace'

## (2) Pronouns.

	sg.		pl.	
I	ha:vā	I	ammi	we
II	tu	thou	tummi	you
III				
Remote :	'that'			
M.	tə		te	
F.	tī		tyə	
N	tē		tī	
Proximate :	'this'			
M	hə		hə	
F	hi		hyə	
N	hē		hī	



The remote and proximate pronouns can be also used as demonstrative adjectives when they show the following forms :—

	sg.	pl.	ob. sg.	ob. pl.
M	tə	te	tya~te	tyā
F	tī	tyə	tya	tyā
N	tē	tī	tya~te	tyā

hə has similar forms.

Interrogative : (Pronouns, Adjectives and Adverbs) :

ko:nə~ko:nə~kəṇə	'who'
kədnə~kənnə	'when'
kəllē~kəslē	'what'
kəšši	'how'
khə:yī	'where'
ittē	'what'
khənči~khənnē~khəncə	'which'

There is a reflexive pronoun appən 'oneself'. Other pronominal forms are :

əšši	'thus'
haṅga	'here'
thə:yī	'there'

## The declension of the pronouns :

Pronoun	Nominative	Instrumental	Dative
I sg.	ha:vā	ha:vē	makka
I pl.	ammi	ammi	amkã
II sg.	tũ	tu:vē	tukka
II pl.	tummi	tummi	tumkã
III sg. R. Masculine	tə	tannε	takka
III sg. R. Feminine	ti	tinne	tikka
III sg. R. Neuter	tē	tanne	takka
III pl. R.	M tε F tyə N tī	tanni	taṅkã

Genitive <sub>1</sub>	Genitive <sub>2</sub>	Sociative
məgəl-	maǰǰē	məllegi
amgil- ~angel- ~amgəl-	amčē	amgilegi ~amtlegi
tugəl-	tuǰǰē	tullegi
tugil- ~tumgel- ~tumgəl-	tumčē	tumgilegi ~tumtlegi
tagil- ~tagel- ~tagəl-	taǰǰē	tallegi
tigəl- ~tigel-	tiǰǰē	tillegi
tagil- ~tagel- ~tagəl-	taǰǰē	tallegi
taḡgil- ~taḡgel- ~taḡgəl-	tančē	tantlegi —taḡgilegi

The proximate pronouns /hə/ etc. have similar paradigms as the remote pronoun given above.

Forms given under genitive, above are followed by the following gender suffixes: M. /ɔ/; [ɛ]. F. /i/; /yɔ/. N. /ē/; /ī/.

The distinction of gender found in III plural Nominative is lost elsewhere in III plural.

Pronominal bases and their allomorphic variations may be classified as follows:—

Pronouns	nom. sg.	obl. sg.	nom. pl.	obl. pl.
I	ha:vō	hã:v- ~ma- ~mō-	ammi	am-
II	tñ	tū:v- ~tu-	tummi	tum-
III R. Mas.	tɔ	tan- ~ta	tɛ	tan- ~taɲ-
III R. Feminine	ti	tɪn- ~ti-	tyɔ	tan- ~taɲ-
III R. Neuter	tē	tan- ~ta-	tī	tan- ~taɲ-
III P. Mas.	hɔ	hãn- ~ha-	hɛ	
III P. Fem.	hi	hin- ~hi-	hyɔ	han- ~haɲ-
III P. Neu.	hē	han- ~ha-	hī	

Suffixes following these bases are as follows:—

(1) Instrumental:

/ē/ ~ /nɛ/ ~ /ni/, ~ zero.

Of these allomorphs, the first occurs after first and second person singular pronouns, the second occurs after the third person singular pronoun, the third after the



third person plural pronoun, and the last after the first and second person plural pronouns.

(2) Dative.

/kka/ ~ /ka/.

The allomorph /ka/ occurs after a base ending in a nasal, and /kka/ elsewhere.

(3) Genitive.

/gəl/ ~ /gil/ ~ /gel/

All the three allomorphs are in free variation, after all plural pronouns, and after the third masculine and neuter singular pronouns. After third person feminine singular, there is free variation between /gəl/ and /gel/ only. After I and II person singular, only the allomorph /gəl/ occurs.

This suffix is followed by one of the following adjectival endings belonging to group I.

	sg.	pl.
M	ɔ	ɛ
F	i	yɔ
N	ē	ī

Example:

M	məgəɔ	məgəɛ
F	məgəli	məgəlyɔ
N	məgəlē	məgəlī

It may also be followed by /ya/ 'to'

məgəlyə 'to my'

tagəlyə ~ tagilyə ~ tagelyə 'to his'

(4) Genitive.

/jĵē/ ~ /čē/.

The first allomorph occurs after bases ending in a vowel, and the second after those ending in a nasal. When followed by a post-position or a suffix, (a) if it begins with a consonant, (i) /jĵē/ becomes /j/ and (ii) /čē/ becomes /č/, and (b) if it begins with a vowel, both the above allomorphs lose their final vowel.

The genitive<sub>2</sub> form is followed by the following suffixes:—

- (a) /ā:tũ/ 'in'
- |          |           |
|----------|-----------|
| mājā:tũ  | 'in me'   |
| tančā:tũ | 'in them' |
- (b) /a:nɛ/ 'by'
- |          |         |
|----------|---------|
| mājja:nɛ | 'by me' |
| amčā:nɛ  | 'by us' |

It is followed by the following post-positions also:—

- (a) khətirə 'for'
- |             |                         |
|-------------|-------------------------|
| mājkhətirə  | 'for my sake'; 'for me' |
| tančkhətirə | 'for them'              |
- (b) miti 'due to' or occasionally, 'by'.
- |          |                      |
|----------|----------------------|
| məjmiti  | 'due to me', 'by me' |
| tumčmiti | 'due to you' (pl.)   |

(5) Sociative.

/llɛgi/ ~ /gilɛgi/ ~ /tlɛgi/

The first allomorph occurs after monosyllabic bases ending in a vowel and the second and the third are in free variation, occurring after bases ending in a nasal.

This form may be followed by the post-position /thanu/ 'from' before which (1) it drops its final vowel /i/, and also, (2) it freely drops its penultimate consonant /g/.

- |             |   |              |                  |
|-------------|---|--------------|------------------|
| məlləthanu  | — | məllɛgthanu  | 'from me'        |
| tumtləthanu | — | tumtlɛgthanu | 'from you (pl.)' |

The genitive<sub>2</sub> suffix has a slight sense of contempt and thus it is distinguished from the genitive<sub>1</sub> suffix in usage.

A single form /tā:tũ/ consisting of the locative suffix has been noted in the data.

(3) *Adjectives*

Koṅkaṇī adjectives fall into the following three groups :—

I. Adjectives showing a two-fold distinction of number, and a three-fold distinction of gender in both singular and plural.

gomṭ— ' charming '

	sg.	pl.
M	gomṭo	gomṭe
F	gomṭi	gomṭyo
N	gomṭē	gomṭī

The following are a few examples :—

kulḷo	' dwarf '	pisso	' mad '
kurḍo	' blind '	nagḍo	' naked '
hasro	' smiling '	ṣeḷē	' stale '
əslē	' such '	gomṭē	' charming '
vayḱḱē	' curved '	cəṭṭē	' flat '
guḍḱē	' low '	thoḱḱē	' little '
vəllē	' wet '	sukkilē	' dry '
kuṣṣilē	' rotten '	tajē	' fresh '
bə:rē	' good '	səḡlē	' all '
ni:lō	' blue '	dhō:vō	' white '
jambḷo	' violet '	bhitro	' timid '

II. Adjectives showing a two-fold distinction of number, and a three-fold distinction of gender in singular only.

ho:ḍu ' big '

	sg.	pl.
M	ho:ḍu	} hoḱḱə
F	ho:ḍi	
N	hoḱḱə	

The following examples may be noted :—

sa:nu	'young'	səpuru	'lean'
cu:pə	'sharp'	hu:nə	'hot'
da:tə	'thick'	ja:də	'thick'
jə:də	'heavy'	cā:gə	'beautiful'
di:gə	'long'	rū:də	'broad'
niṭhə	'straight'	vaytə	'bad'
budvəntə	'clever'	tho:ru	'fat'
ḍəḍə	'one and a half'	e:kə	'one'
ti:kə	'hot (taste)'	gəḍə	'sweet'
lā:bə	'long'	uruṭə	'round'

III. Adjectives showing no distinction of number or gender :—

ending in /u/:

	bho:ru	'full'	boḍḍu	'blunt'
	səjjənu	'honest'	mə:vu	'soft'
	dəya:lū	'kind'	kə:ḍu	'bitter'
	taggu	'low'		
/i/	aḷṣi	'lazy'	kha:li	'empty'
	uda:ri	'open'	gəṭṭi	'strong'
	upyo:gi	'useful'	khərkħəri	'rough'
	cəvkoni	'square'	lo:bhi	'greedy'
	ra:nṭi	'wild'	laggi	'near'
	gha:ni	'dirty'	gula:bi	'rosy'
/ə/	ji:vəntə	'alive'	nəvina	'new'
	thəṇḍə	'cold'	bəndə	'shut'
	səvrəgə	'cheap'	mharəgə	'costly'
	pəttələ	'thin'	həgura	'light'
	həgu:rə	'slow'	kəṭhiṇə	'difficult'
	nə:yə	'smooth'	ū:cə	'high'
	yettərə	'high'	pəkkələ	'hollow'
	golə	'round'	sərə:lə	'straight'
	təya:rə	'ready'	huṣa:rə	'clever'
	səru:tə	'straight'	pa:də	'bad'
	kuru:pə	'ugly'	kən ju:sə	'miserly'
	gəri:bə	'poor'	avkhələ	'naughty'
	bhəyənkarə	'terrible'	məstə	'much'
	khəntə	'deep'	utthələ	'shallow'
	kho:lə	'deep'	kru:rə	'cruel'

There are altogether 124 adjectives in the data, of which 47 belong to the first group, 23 to the second and rest to the third. Among the adjectives belonging to the last group, 34 end in the vowel /ə/, 13 in the vowel /i/, and 7 in the vowel /u/.

It may also be noted here, that all numerals except /dɛdɔ/ 'one and a half' and /e:kə/ 'one' belong to group III.

The gender-number suffixes occurring after the adjectives may be tabulated as follows:—

Gender-number suffixes occurring after adjectives of group I.

	sg.	pl.	o
M	ɔ	ɛ	
F	i	yɔ	
N	ē	ī	

After adjectives of group II.

	sg.	pl.	
M	u	}	ɔ
F	i		
N	ə		

It may be possible to consider the suffixes occurring in the first column as purely gender suffixes and /ə/ as denoting plural.

Adjectives belonging to group III are not inflected either for number or gender.

The following variations are found to occur in the adjective bases when followed by the gender-number suffixes:

For the sake of a simpler analysis, the form occurring before a feminine singular suffix is considered as the basic form of a given adjective.

(1) When followed by the masculine singular /ɔ/, neuter singular /ē/, masculine plural /ɛ/ or feminine plural /yɔ/ of group I, or by the neuter /ə/ or plural

/ə/, of group II, the following variations occur in the base. This means that the higher vowels occur before the high vowels i and u, while the lower ones occur before mid vowels like ɔ, ē and ə.

- (a) the vowel /o:/ or /e:/ of the last syllable becomes /ɔ/ or /ɛ/ respectively.

Group I:

	sg.	pl.	
(i)	M thəɖə	thəɖɛ	'little'
	F thə:ɖi	thəɖyo	
	N thəɖē	thə:ɖī	
(ii)	N šɛlɛ	šɛ:lī	'stale'

Group II:

(i)	M ho:ɖu	həɖɖə	'big'
	F ho:ɖi		
	N həɖə		
(ii)	M de:ɖu	deɖə	'one and a half'
	F de:ɖi		
	N deɖ		

(b) /o/ becomes /ɔ/ and /e/ becomes /ɛ/, provided they occur in the last syllable. (Examples are found in group I only).

(i)	M monno	monnɛ	'dumb'
	F monni	monnyo	
	N monnē	monnī	
(ii)	M keppo	keppe	'deaf'
	F keppi	keppyə	
	N keppē	keppī	

(2) When followed by the masculine singular suffix of group I, the following changes take place.

- (a) final /š/ of the base become /s/.

	sg.	pl.	
M	pişso	pişşɛ	'mad'
F	pişši	pişşo	
N	pişšē	pişşī	

(b) final /č/ becomes /c/

M	pri:tičə	pri:tičē
F	pri:tiči	pri:tičə
N	pri:tičē	pri:tiči

(c) final /j/ becomes /j/.

M	ta:jə	ta:jē
F	ta:ji	ta:jə
N	ta:jē	ta:ji

(3) Before the plural /ə/ of group II, /sa:n/ 'small' becomes /sannə/ and /həḍ/ 'big' becomes /həḍḍə/.

N	sa:nə	sannə	'small'
N	həḍə	həḍḍə	'big'

When an adjective governs an oblique noun, it also takes an oblique suffix. However, there is no distinction of number or gender in an oblique form of the adjective.

The oblique suffixes are as follows:—

After adjectives of group I	/ya: — e:/
After adjectives of group II	/ə/
After adjectives of group III	zero

/ya:/ and /e:/ are in free variation, /e:/ usually occurring in a more rapid speech.

gomte: cəlyā:kə	'to the charming girls'
gomte: čerḍa:kə	'to the charming child'
gomte: cəlləri	'on the beautiful boy'
həḍḍə mənūša:kə	'to the big man'
sannə tēbla:ri	'on the small table'
pačvi pənnə:či	'of the green leaf'

#### (4) Numerals

The basic numeral morphemes are given below:—

1/4	pa:və	1/2	ərdə
3/4	pa:vḥə	1 1/4	səvvəyi
1 1/2	dəḍe	2 1/2	aḍḍecə
1	e:kə	4	ča:ri
2	də:ni	5	pā:cə
3	ti:ni	6	sə

7	sa:tə	20	vi:sə
8	a:tə	30	ti:sə
9	nəvvə nəvvə	40	ča:lisə
10	dha	50	pənnasə
11	ikra	60	sa:thə ~ sa:thi
12	ba:ra	70	səttərə ~ səttəri
13	tera	80	āyši
14	cəvda	90	nəvvədə ~ nəvvədə
15	pəndra	100	śambhori ~ śambərə
16	soḷa		
17	sətra		
18	aṭhra ~ ṭtra		
19	ekoṇisə		

Two of these, /deḍə/ '1, 1/2' and /e:kə/ 'one' show distinction of gender and number. Both of them belong to the II group of adjectives described above.

	sg.	pl.
M	de:du	} deḍə
F	de:di	
N	dəḍə	

Numerals from 'one' to 'ten' may be considered as single morphemes and the rest may be analysed as follows:—

'eleven' to 'eighteen' consist of morphemes 'one' to 'eight' respectively, each followed by the morpheme /ra/ 'teens'. /ra/ has the allomorph /da/ after /cəv/ 'four'; and /la/ after /sə/ 'six'.

The allomorphs of the numeral morphemes from 'one' to 'eight' occurring before this suffix are clear from the list given above.

The numeral denoting 'nineteen' may be analysed as consisting of the morpheme /e:k/ 'one' followed by /oṇ/ 'minus' /i/ 'two', and /sə/ 'decade', together meaning 'twenty minus one'.



The decades from 'twenty' onwards may be analysed as consisting of the morpheme 'two' to 'nine' each being followed by the morpheme /sə/ 'decade', /sə/ has the allomorph /ə/ ~ /i/ after morphemes 'six' and 'seven' /ši/ after morpheme 'eight' and /də/ after morpheme 'nine'.

### (5) Verbs

There are altogether 171 verbal roots in the data, of which 81 are of the type (C)V:CV (38 ending in the vowel /ə/ and the rest in /i/). There are seven monosyllabic roots and 25 of the type CV:CV (18 of these have a stop (or affricate) as the second consonant and the rest have the semivowel /v/). Only 11 roots have the syllabic structure CV:CCV, the first consonant of the cluster in each root being a non-stop. 8 roots have the syllabic pattern CVCCVCV and 12 are of the type CVCVCV. 15 roots occur with the transitive suffix /əyi/ only. The remaining roots of various other shapes number 12. The roots are given in the form of Imp. 2 p.sg.

Examples:

- |           |                 |        |                |
|-----------|-----------------|--------|----------------|
| (1) rə:də | 'cry'           | rā:bə  | 'live'         |
| gi:lə     | 'swallow'       | mə:lə  | 'get'          |
| bu:də     | 'drown'         | phi:rə | 'wander'       |
| lo:lə     | 'roll'          | vi:kə  | 'sell'         |
| (2) so:di | 'release'       | və:di  | 'serve' (food) |
| la:ši     | 'burn'          | ga:li  | 'filter'       |
| khə:ni    | 'dig'           | po:ši  | 'tame'         |
| so:di     | 'seek'          | vi:ni  | 'weave'        |
| (3) nha   | 'bathe'         | kha    | 'eat'          |
| di        | 'give'          | pi     | 'drink'        |
| ghə       | 'take'          | yə     | 'come'         |
| ja        | 'become'        |        |                |
| (4) ši:kə | 'sneeze'        | lā:bə  | 'hang'         |
| bhə:kə    | 'bark'          | kā:ti  | 'carve'        |
| vā:či     | 'survive'       |        |                |
| (5) gū:və | 'turn'          | pā:və  | 'reach'        |
| dēvə      | 'climb<br>down' | pōvə   | 'swim'         |

(6) kə:rgə	'dissolve'	cə:mkə	'walk'
pə:rvə	'groan'	a:ykə	'hear'
khə:rpī	'scratch'	mə:sti	'trample'
(7) dəvveri	'keep'	naŋgəri	'plough'
assuḍi	'winnow'	ukkəḷi	'lift'
(8) visəri	'forget'		
(9) appəyi	'call'	peṭəyi	'send'
cukkəyi	'avoid'	timbəyi	'soak'
(10) vica:ri	'ask'	nidde	'sleep'
uṭṭa	'rise'		

It is found that the two vowels /ε/ and /ɔ/ morpho-  
nemically function like long vowels when occurring in  
medial open syllables and hence, roots containing such  
occurrences are grouped with those containing long  
vowels in the above classification.

The facts supplied above are meant for a more clear  
understanding of the following morphophonemic  
variations, which are connected with the verbal system  
of this dialect. These variations take place only when the  
roots are followed by one of the various suffixes described  
in the latter part of this section.

The following is a list of some of the variations of  
a more general nature :—

(1) When followed by a suffix, roots drop their final  
vowel.

dəvveri	'keep'	dəvvərtā	'I keep'
va:ḍə	'grow'	vaḍlā	'I grew'
u:ḍə	'jump'	uḍtā	'I jump'
də:ḷi	'grind'	dəḷčē	'to grind'

Monosyllabic roots and roots of the type CV:CCV or  
CVCCV, however, do not show this variation.

kha	'eat'	khattā	'I eat'
kə:rgə	'dissolve'	kərgə:ta	'It dissolves'
nidde	'sleep'	niddəl̥	'I slept'

(2) roots of the type (C)V:CV become (C)VC:—

ha:sə	'laugh'	hastā	'I laugh'
ra:bə	'live'	rabtā	'I live'
co:ri	'steal'	cōrta	'he steals'
gha:li	'put'	ghallē	'I put'
u:ḍə	'jump'	uḍtā	'I jump'

(3) roots of the type CV~:SV become CVNS (where S is a stop, and N a homorganic nasal):—

ṣī:kə	'sneeze'	ṣiṅka	'he sneezes'
lā:bə	'hang'	lambta	'he hangs'
thū:tə	'break'	thunṭka	'should break'
bā:di	'tie'	bandlō	'(he) tied'
vā:či	'survive'	vančlā	'I have survived'

The change takes place even if V: is /ē/or/ō/:—

bhōkə	'bark'	bhōṅkta	'it barks'
-------	--------	---------	------------

(4) roots of the type CV~:CV become CV~CV if the consonant following the nasalized vowel is the semi-vowel /v/:—

ghū:ṇ	'turn'	ghūtā	'I turn'
pā:və	'reach'	pāvlo	'he reached'
vhā:və	'flow'	vhāvta	'it flows'

(5) roots of the type (C)V:CCV become (C)VCCV:—

cə:mkə	'walk'	cəmkə:ta	'he walks'
a:ykə	'hear'	aykə:l̥	'(I) heard'
khə:rpi	'scratch'	khərpi:l̥	'(he) scratched'

(6) In a disyllabic root, the following changes take place:—

(a) (i) /e:/ of the first syllable becomes /ε/

(ii) /o:/ of the first syllable becomes /ɔ/.

bhe:ti	'break'	bhet̥tā	'I break'
co:ri	'steal'	cōrlyā	'(he) has stolen'

This change does not take place if the suffix contains the vowel /i/:—

bhet̥tilē	'I had broken'
cōrlilē	'I had stolen'

The following exceptions may be noted:—

cōrčē	'to steal'
cōrka	'should steal'

(b) (i) /š/ of the second syllable becomes /s/.

(ii) /č/ of the second syllable becomes /c/.

la:ši	'burn'	laska	'should burn'
vā:či	'survive'	vancā	'I have survived'

The change does not take place if the following suffix contains the vowel /i/ or begins with the consonant /č/ :—

laščē	'to burn'
laščilē	'it had burnt'
vančilō	'I had survived'

(c) (i) /ɔ/ of the first syllable becomes /o/.

(ii) /ɛ/ of the first syllable becomes /e/.

(iii) /s/ of the first syllable becomes /š/.

(iv) /c/ of the first syllable becomes /č/.

(v) /j/ of the first syllable becomes /j/.

provided the root is followed by a suffix containing the vowel /i/ or a palatal (or velar in the case of i and ii) consonant:—

meļo	'meet'	meļilō	'I had met'
		meļčē	'to meet'
		meļka	'should meet'
pōvə	'swim'	pōvilō	'I had swum'
		pōvčē	'to swim'
		pōvka	'should swim'
ha:sə	'laugh'	hašilō	'I had laughed'
		haščē	'to laugh'
və:cə	'go'	vəččē	'to go'
la:jə	'blush'	lajjilō	'he blushed'
		laččē	'to blush'

(8) The consonants /d/ or /ŋ/ become /l/ when preceded by the vowel /ə:/ or /a:/ and followed by the past or pluperfect suffixes.

ha:di	'bring'	hallē	'I brought'
khə:ni	'dig'	khəllē	'I dug'
pə:də	'fall'	peļlō	'I fell'
rə:də	'cry'	reļlā	'I have cried'
		peļlilō	'I had fallen'

Exception: the root /va:ɖə/ 'grow' does not show this variation.

vəɖlɪ̃ 'I grew'      vəɖɖilɪ̃ 'I had grown'

(9) The vowel /ə:/ occurring in the first syllable of a root of the type (C)V:CV freely becomes /o/ when followed by a suffix beginning with a palatal or velar consonant, provided the consonant in the second syllable of the root is /r/, /l/ or /ɖ/. (The variation, however, is not free in the case of the root /kə:ri/ 'do').

də:lɪ̃	'grind'	dolčē ~ dəlčē	'to grind'
pə:ɖə	'fall'	podčē ~ pəɖčē	'to fall'
sə:rə	'move'	sorčē ~ sərčē	'to move'
rə:ɖə	'cry'	roɖčē ~ rəɖčē	'to cry'
		roɖka ~ rəɖka	'should cry'
sə:rə	'move'	sorka ~ sərka	'should move'
but, kə:ri	'do'	korka	'should do'
		korčē	'to do'

(10) The following sound changes may also be noted:

- (a) (i) /tč/ becomes /čč/  
 bhe:ti 'break'      bheččē 'to break'
- (ii) /jč/ becomes /čč/  
 bha:ji 'fry'      bhaččē 'to fry'
- (iii) /cč/ becomes /čč/  
 və:cə 'go'      vəččē 'to go'
- (iv) /jč/ becomes /čč/  
 la:jə 'blush'      laččē 'to blush'
- (v) /gk/ becomes /kk/  
 ma:gə 'beg'      makka 'should beg'
- (vi) /jt/ freely becomes /tt/: bhajtā ~ bhattā  
 bha:ji—'fry'

(b) (i) /ntč/ becomes /nč/.

kā:ti 'carve'      kančē 'to carve'

(ii) /nčč/ becomes /nč/.

vā:či 'survive'      vančē 'to survive'

*Transitive—intransitive.*—The verbal roots may be further divided into transitive and intransitive, on the

basis of the forms they provide in the past tense. About 50 per cent. of the roots occurring in the data are found to be intransitive.

It may also be noted here that most of the /ə/ ending roots are intransitive, and most of the /i/ ending roots are transitive.

Some of the intransitive roots are found to be transformed into transitive by the addition of the suffix /əyi/.

kə:rgə	'melt'	kərgəyi	'dissolve'
lā:bə	'hang'	lambəyi	'suspend'
nha:ni	'bathe'	nha:nəyi	'give bath'

Causatives are formed in two ways in the language:  
 (1) by adding the suffix /əyi/ to a transitive root, and  
 (2) by syntactic constructions.

(1) gha:li	'put'	ghalləyi	'cs to put'
ghe	'take'	ghe:vəyi	'cs. to take'
pi	'drink'	pi:vəyi	'cs. to drink'
(2) bəysə	'sit'	bəska:rəyi	'cs. to sit'
niddə	'sleep'	nidka:rəyi	'cs to sleep'
uṭṭa	'stand up'	uṭka:rəyi	'cs. to stand'

In a few cases it is formed by adding the suffix /ḍa:yi/ also.

bhō:və	'wander'	bhōvḍa:yi	'cs. to wander'
dhā:və	'run'	dhāvḍa:yi	'cs. to run'
		bhisḍa:yi	'frighten'

#### SAMPLE PARADIGM.

Intransitive niddə 'to sleep'

1. *Present*; —

	sg.	pl.
I	niddətā	niddətati
II	niddəta	niddətati
III	niddəta	niddətati

2. *Past*:—

I. M	niddəl̥s	niddələ
F	niddəlī	niddəlī
II. M	niddələs	niddələ
F	niddəli	niddəli
III. M	niddələs	niddələ
F	niddəli	niddələys
N	niddələē	niddəlī

3. *Habitual Past*:—

I. M	niddətəl̥s	niddətələ
F	niddətālī	niddətālī
II. M	niddətələs	niddətələ
F	niddətālī	niddətālī
III. M	niddətələs	niddətələ
F	niddətālī	niddətələys
N	niddətələē	niddətālī

4. *Perfect*:—

I. M	niddələ̄	niddələti
F	niddələyā	niddələyāti
II. M	niddələ̄	niddələti
F	niddələya	niddələyāti
III. M	niddələ̄	niddələti
F	niddələya	niddələyāti
N	niddələyā	niddələyāti

5. *Pluperfect*:—

	sg.	pl.
I. M	niddəlil̥s~ləl̥s~ləl̥s	niddəlil̥e
F	niddəlilī~ləl̥s~ləl̥s	niddəlilī
II. M	niddəlil̥s	niddəlil̥e
F	niddəlilī	niddəlilī
III. M	niddəlil̥s	niddəlil̥e
F	niddəlilī	niddəlil̥ys
N	niddəlil̥ē	niddəlilī

6. *Future*:—

I. M	niddətəḷɔ	niddətəḷɛ
F	niddətəḷi	niddətəḷi
II. M	niddətəḷɔ	niddətəḷɛ
F	niddətəḷi	niddətəḷi
III. M	niddətəḷɔ	niddətəḷɛ
F	niddətəḷi	niddətəḷyo
N	niddətəḷē	niddətəḷi

7. *Subjunctive*:—

I	niddəna	
II	niddəši	
III	niddədə	niddətida

8. *Negative*:—

Present:	niddəna	niddənati
Past:	niddəni	niddəniti
Future:	niddəšna	niddəšnati

9. *Potential*:—

niddoyedə

10. *Assertive gerundive*:—

niddōvka

11. *Negative gerundive*:—

niddonəyɛ

12. *Imperative*:—

II	niddɛ	niddəyati
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13. *Concessive*:—

	sg.	pl.
I	niddōvū	
III	niddovə	niddovoti

14. *Infinitive of purpose*:—

vikku:kə

15. *Conditional*:—

niddələri



16. *Gerund*:—  
niddonu

17. *Adverb of concomitant action*:—  
niddatēna

Transitive:           ka:pi           'to cut'

*Present*:—       same as intransitive.

<i>Past</i> :—	sg.	pl.
M	kaplo	kapl̥e
F	kapli	kaplyo
N	kaplē	kaplī

*Habitual past*:—same as intransitive.

*Perfect*:—

M	kapla	kaplyāti ~ kapl̥eti
F	kaplya	kaplyati ~ kapl̥eti
N	kaplyā	kaplyāti ~ kapl̥ēti

*Pluperfect*:—

M	kappilo	kappil̥e
F	kappili	kappilyo
N	kappilē	kappilī

*Future*:— same as intransitive.

Other forms same as intransitive.

There are certain verbs like /appaḷi/ 'touch' which function both as a transitive and an intransitive verb.

tann̥e makka appaḷḷē       'he touched me'

tō makka appaḷḷo       'he touched me'

ha:vē takka appaḷḷē       'I touched it'

ha:vō takka appaḷḷō       'I touched it'

root assə 'to be'

*Present*:—

	sg.	pl.
I, II, III	assə	assəti

*Present habitual*:—

I	astā	astati
II	asta	astati
III	asta	astati

*Habitual past:—*

I M	astal̥	astal̥
	etc.	etc.

*Pluperfect:—*

I M	aššil̥	aššil̥
	etc.	etc.

*Future:—*

astal̥	astal̥
etc.	

*Subjunctive:—*

assəṇə	.....
assəṣi	.....
assədə	assatidə
	assoti

*Concessive:—*

assə

*Prospective:—*

aššedə

*Gerundive:—*

aska

*Gerund:—*

assunu

*Conditional:—*

asleri

*Adverb of concomitant action:—*

astəṇa

*Negative:*

present:—

assəṇa

habitual past:— našil̥ (etc.)

našil̥ (pl)

assunəy̥

*Verbal derivative adjective of obligation:*

aščē

*Analysis:*

In the following analysis, the second person singular imperative form is considered as the basic form of a root.

*Present:*

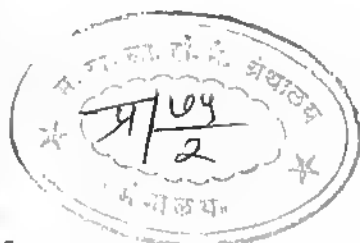
After separating the base /niddə/ 'sleep' from the forms occurring in the present paradigm, we have the following residue to be considered:

	sg.	pl.
I	tā	} tati
II, III	ta	

/ta/ can be considered as the suffix denoting present tense, /~/ denoting first person singular, and /ti/ plural.

The following are a few examples :

čā:bə	'bite'	čabtā	'I bite'
dha:vā	'run'	dhavtā	
phirə	'turn'	phirtā	
bu:ḍə	'sink'	buḍtā	
gi:lə	'swallow'	giltā	
ra:bə	'stand'	rabtā	
ka:pi	'cut'	kaptā	
la:ši	'to burn'	lastā	
ha:ḍi	'bring'	haḍtā	
ši:kə	'sneeze'	šiḡktā	
khərpi	'scratch'	khərpi:tā	
timbəyi	'soak'	timbəytā	
vica:ri	'ask'	vicartā	



The following roots show morphophonemic variation before this suffix :—

root		allomorph
(a) 1. niddə	'sleep'	niddə
2. pə:lə	'see'	pələy
3. uṭṭa	'rise'	uṭṭay
4. ra:bə	'stand'	ubrə:
5. bəysə	'sit'	bəs
6. ja:gevē	'wake'	ja:ge
(b) 1. assə	'to be'	as
2. yə	'come'	ya
3. və:cə	'go'	vat
4. vā:či	'survive'	van

It may be noted here, that the roots listed under group (a) above show the same set of allomorphs before other verbal suffixes also.

The present suffix has the allomorph /tta/ after monosyllabic roots :

ghə	'take'	ghəttā	'I take'
pi	'drink'	pittā	'he drinks'

*Past:-*

In the past paradigm given above, the following residue is found to occur:—

	sg.	pl.
I. M	lɔ	lɛ
F	li	li
II. M	lɔ	lɛ
F	li	li
III. M	lɔ	lɛ
F	li	lyɔ
N	lɛ	li

/l/ may be considered as the past suffix.

The phonemes occurring after /l/ denote three grammatical categories: (1) gender, (2) number, and (3) person. We may analyse each one of them as representing a separate morpheme, representing the complex grammatical feature (gender-number-person) and thus come to a total of 14 morphemes. We may decrease the number by having three morphemes of person, three of gender and one for the plural number (which brings it down to 7). But, such an analysis will require a lot of zero allomorphs (at least 14). Or we can posit cumuls only in places where it is necessary, making morphemic cuts wherever it is possible. This of course will avoid both the defects mentioned above, but will result in a less systematic arrangement of the morphemic elements. The following is an attempt made in that direction:

/ɔ/ is masculine singular suffix, and /ɛ/ masculine plural. Nasalization occurring with /ɔ/ denotes first person.

/i/ is the feminine suffix, and the nasalization denotes first person or second person plural while occurring with it. In third plural it has the allomorph /yɔ/.

Neuter is /ɛ/ in singular, /i/ in plural.

The following are a few examples :—

cə:ðə	'climb'	cəllɪʃ	'I climbed'
rə:ðə	'cry'	rəllɪʃ	
bʊ:ðə	'sink'	bʊdɪʃ	
rɑ:bə	'to live'	rablɪʃ	'he lived'
pɑ:və	'reach'	pāvlɪʃ	
pʊ:ri	'bury'	pʊrlē	'it buried'
bha:ʃi	'fry'	bhajlē	'it fried'
gha:li	'put'	ghallē	'it put'
cə:mkə	'walk'	cəmkə:lɪʃ	
tɪmbəyi	'to soak'	tɪmbəylē	
visəri	'forget'	visərlɪʃ	

The following roots show allomorphic variations before this suffix :—

root		allomorph
1. kə:ri	'do'	kəl
2. və:cə	'go'	vəcge
3. yə	'come'	ay
4. ghɛ	'take'	ghɛt

It has the allomorph /ll/ after all monosyllabic roots except 3 and 4 listed above.

pi	'drink'	pillɪʃ	'I drank'
ja	'happen'	jallē	'it happened'

It has the allomorph /l/ after roots having a retroflex consonant in the final syllable.

u:ðə	'jump'	udɪʃ	'I jumped'
thū:tə	'break'	thuntɪlē	'it broke'
gi:lə	'swallow'	gillē	'I swallowed'

The root /assə/ 'be' does not show any form in the past tense.

*Habitual past* is formed by adding the present suffix to the verbal base, to which the past suffix and the number-person-gender suffixes are added. The distribution of the allomorphs of the verbal roots is identical with that found in the case of the present paradigm, while, the distribution of the gender-number-person suffixes is identical with that found in the past tense.

The following are a few examples :—

ubrə:tal̥	'I used to stand'
pələytal̥	'they used to see'
kərtal̥	'they used to do'
pittal̥	'he used to drink'
aykə:tal̥	'they used to hear'
pəḍtal̥	'they used to fall'

*Perfect :*

In the perfect paradigm, if the base form is removed we obtain the following residue :—

	sg.	pl.
I. M	lā	leti
F	lyā	lyā:ti
II. M	la	leti
F	lya	lyā:ti
III. M	la	leti
F	lya	lyā:ti
N	lyā	lyā:ti

Here, /l/ may be considered as the past suffix, and /ti/ plural. /a/ is perfect with the allomorphs /a:/ ~ /ɛ/ in plural. /~/ is first person singular, and /y/ occurring before the perfect suffix is feminine, having the allomorph /y~/ in first singular and first and second plural. /y~/ is neuter.

The following are a few examples :—

sə:və	'curse'	səvlā	'I have cursed'
sə:rə	'move'	sərlā	'I have moved'
ta:ši	'scrape'	taslyā	
bha:ji	'fry'	bhajlyā	
gha:ti	'churn'	ghaṭlyā	
la:ši	'burn'	laslyā	
pō və	'swim'	pōvlyā	
thū:kə	'spit'	thuṅklā	
nha	'bathe'	nhallā	
cə:mka	'walk'	cəmkə:lā	
ukkəli	'lift'	ukkəllyā	
timbəyi	'soak'	timbəylyā	

*Pluperfect.*

The forms may be analysed as consisting of the base, followed by the pluperfect suffix /li/ which is further followed by the past suffix and the gender, number, and person suffixes. The distribution of the person-gender-number suffixes and their allomorphs is the same as that found in the past tense.

The following roots show allomorphic variations before this suffix.

root		allomorph
1. assə	'be'	ašš
2. ghə	'take'	ghett
3. kə:ri	'do'	kel
4. vica:ri	'ask'	ʕicar
5. yə	'come'	ay
6. assuɖi	'winnow'	assuɭ
7. appəɖi	'touch'	appəɭ

The pluperfect suffix has the allomorph /i/ after roots of the type (C)V:CV except when the consonant in the second syllable of the root is /r/.

Before this suffix /i/, the consonant of the second syllable of a root gets geminated.

bhe:ti	'break'	bhettilē	'it had broken'
ka:pi	'cut'	kappilē	'I had cut (it)'
phə:sə	'to be cheated'	phəššilē	'I had got cheated'
la:jə	'blush'	lajjilə	'he had blushed'

The root /ha:sə/ 'laugh', is an exception:—

ha:sə	'laugh'	hašilē	'I had laughed'
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The suffix has the allomorph /i/ after the following roots also:—

1. uṭṭa	'rise'
2. bəysə	'sit'
3. pə:lə	'look'
4. assə	'be'
5. ghə	'take'
6. appəɖi	'touch'
7. assuɖi	'winnow'

Variations shown by these roots have already been noted.

It has the allomorph /i/ after roots of the type (C)V:CV also.

bhōkə	'bark'	bhoŋkilē	'it had barked'
thū:kə	'spit'	thuŋkilə	'he had spat'

If the consonant of the second syllable of these roots is the semivowel /v/, the first vowel of the roots becomes short and denasalized.

dēvə	'climb down'	devilō	'I had climbed down'
pā:və	'reach'	pavilə	'he had reached'

It has a zero allomorph after trisyllabic roots ending in /i/.

ukkəli	'lift'	ukkəlilē	'I had lifted'
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After monosyllabic roots (except those listed above), it has the allomorph /li/.

pi	'drink'	pillilē	'I had drunk'
kha	'eat'	khallilē	'I had eaten'

It has the allomorph /li/ elsewhere.

yə	'come'	aylilə	'he had come'
co:ri	'steal'	corlilē	'he had stolen'
phi:rə	'wander'	phirlilō	'I had wandered'
dəvvəri	'keep'	dəvvərlilē	'I had kept'

#### *Future:*

The future forms may be analysed as consisting of the base followed by the future suffix /tə/ which is further followed by the past suffix /l/ and the person-gender-number suffixes. The distribution of these suffixes and their allomorphs is the same as that found in the past tense. The distribution of the allomorphs of the bases is identical with that found in the present tense.

After monosyllabic roots, the future suffix has the allomorph /t/,

di	'give'	ditlō	'I will give'
yə	'come'	yatlə	'he will come'



The root /və:cə/ 'go' has the allomorph /və/ before it; and the future suffix has the allomorph /t/.

və:cə 'go'                      vətɬə '(we) will go'

*Subjunctive:*

After removing the root /niddə/ from the subjunctive paradigm given above, we get the following residue:

	sg.	pl.
I	nə	
II	ši	
III	də	tidə

Gender distinction is not observed; and there are no forms for first and second person plural. The third person plural form may be analysed as consisting of /ti/ 'plural' followed by the third person subjunctive /də/. The above forms differ from the earlier paradigms in having a single morph to denote the (subjunctive) mood on the one hand and the distinction of gender on the other.

*Negative:*

*Negative Present:*

The suffix is /na/ to which /ti/ may be added to denote plurality. Neither gender nor person is distinguished.

dukkənati	'do not pain'
jayna	'does not become'
məɬna	'does not get'
aykənati	'do not hear'

*Negative past:*

The suffix is /ni/ and the formations are identical with those found in negative present.

It may also be possible to consider here /n/ as the negative marker, and /a/ 'present' and /i/ 'past'.

*Negative future:*

The form consists of the root, followed by the future suffix /š/ which is further followed by the present negative suffix /na/ and optionally the plural suffix /ti/.

*Potential:*

The suffix is /yedə/ directly added to the root. There is no distinction of gender, number or person.

niddoyedə	'can sleep'
kappyedə	'can cut'
aššedə	'can be'

*Gerundive:*

The suffix is /ka/ before which roots and suffixes have allomorphs identical with those found before the suffix /č/ of verbal derivative adjective of obligation described below. The suffix has the allomorph /vka/ in all environments where the suffix /č/ has the allomorph /vč/.

kə:ri	'do'	korka	'should do'
niddə	'sleep'	niddōvka	'should sleep'
a:ykə	'hear'	aykū:ka	'should hear'
ca:bə	'bite'	cabka	'should bite'
timbəyi	'soak'	timbōvka	'should soak'
pi	'drink'	pīvka	'should drink'
pə:ɭə	'look'	poḷōvka	'should look'
bəysə	'sit'	boska	'should sit'

*Negative Gerundive:*

The suffix used is /nəye/, occurring directly after the base.

niddonəye	'should not sleep'
vəccu-nəye	'should not go'

*Imperative:*

The bare base denotes the II person singular imperative. The plural form may be analysed as consisting of the imperative suffix /a ~ ya/ followed by the plural suffix /ti/. The allomorph /a/ of the imperative suffix occurs after roots ending in /i/, and the allomorph /ya/ elsewhere.

uṭṭa	'rise'	uṭṭayati	'rise up ! (you pl.)'
kha	'eat'	khayati	'eat ! ( „ )'
kə:ri	'do'	kəratī	'do ! ( „ )'
ha:ḍi	'bring'	haḍati	'bring ! ( „ )'

A negative imperative form is noted as *jhæggo:nəkati* (pl.) 'do not quarrel'.

*Concessive:*

The suffix used is /û/ in the first person, and /o/ in the second person. Roots and suffixes have allomorphs before it, which are identical with those found before the denominative /č/. There is no form in the first person plural. The third person plural form is obtained by adding the plural suffix /ti/.

niddə	'sleep'	niddōvī	'let me sleep'
kə:ri	'do'	kə:ə	'let him do'
		koroti	"let them do"

*Infinitive of purpose:*

This is formed by adding the suffix /kə/ to a verbal base.

vikku:kə	'to sell'
vəcu:kə	'to go'
vhoru:kə	'to carry'

*Conditional:*

The suffix used is /ri/ occurring after the oblique form of a verbal form in the past tense. The oblique suffix is /ɛ/.

niddələri	'if slept'
kapləri	'if cut'
həsləri	'if laughed'
asləri	'if were'

*Gerund:*

The suffix used is /nu/ occurring directly after a base.

niddonu	'having slept'
kappunu	'having cut'
assunu	'having been'
połonu	'having seen'

*Note:—*

ut̩ə ~ ut̩avnu	'having got up'
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*Adverb of concomitant action:*

(a) With repetition:—

vəttā vətṭā 'while going'

(b) The suffix used is /əna/ occurring after a present stem:—

niddətəna 'while sleeping'

kaptəna 'while cutting'

assəna ~ astəna 'while being'

*Verbal derivative adjective of obligation:*

The suffix is /c/ ~ /č/ after which the following adjectival endings occur:—

	sg.	pl.
M	o	ē
F	i	o
N	ē	ī

/c/ occurs before the masculine singular /o/ and /č/ elsewhere.

*Masculine:—*

a:rop korco 'to accuse'

*Feminine:—*

šikṣə korči 'to punish'

phuṣa:rki marči 'to boast'

*Neuter:—*

gəbbaščē 'to be silent'

kəbul korčē 'to confess'

It has the allomorph /vč/ after the monosyllabic roots. Before this suffix the vowel of the monosyllabic root gets nasalized.

pi	'drink'	pīvčē	'to drink'
kha	'eat'	khāvčē	'to eat'

It has the allomorph /vč/ after the suffix /əyi/ also, and the suffix /əyi/ has the allomorph /ō/ before it.

kərgəyi	'dissolve'	kərgōvčē	'to dissolve'
lambəyi	'hang'	lambōvčē	'to hang'

It has the allomorph /vč/ after the following roots also. The allomorphic variations shown by those roots are noted against each one of them.

root		allomorph
1.	pəɭe 'look'	poɭō
2.	niddə 'sleep'	niddō
3.	sə:və 'curse'	sā
4.	uṭṭa 'rise'	uṭṭā

The final /ə/ of the roots of the type (C)V:CCV changes to /ũ/ and the first vowel becomes short before this suffix.

kə:rgə	'dissolve'	kərgũ:čē	'to dissolve'
a:ykə	'hear'	aykũ:čē	'to hear'

The following roots also show allomorphic variations before this suffix, but the suffix has the allomorph /č/ after them.

root		allomorph
1.	bəysə 'sit'	boš
2.	ukkoɭi 'lift'	ukkoɭ
3.	kə:ri 'do'	kor

#### *Perfect Participle:*

It is formally identical with the forms of the pluperfect:—

F.	bhərlili	'filled'
N.	məɭɭilē	'got'
N.	aššilē	'existing'
N.	appəɭilē	'touched'

## CHAPTER III

### SOME SYNTACTIC FEATURES.

Konkanī words may be divided into four main groups on purely morphological criteria. Of these, the first three consist of words which are, or can be inflected, and the last one is made up of all the remaining words. Among the inflected words, the first group consists of those taking suffixes showing a three-fold distinction of person, number and gender. They are called here verbs. The second group consists of words showing a case-number-gender distinction. We have called them nouns. The third group also consists of words, which show a case-number-gender distinction. However, they are kept apart from the words of group two, due to the fact that they show no gender distinction in the plural oblique, and also that they do not take case suffixes or post-positions. They are called here adjectives.

Syntactically, we may set up the following functional slots for the language which can be filled up by words or larger units:—

- (1) Subject.
- (2) Predicate.
- (3) Complement.

The membership and function of each one of these classes will be discussed below:—

I. *Subject*.—The subject slot can be filled by the noun only. It is distinguished from the complement which can also be a noun, by its being in grammatical agreement with the predicate. It is found that only a noun in the nominative can function as a subject. When there are more than one noun in the nominative in a sentence, the 'rational' noun necessarily functions as the subject. A sentence may or may not have a subject in it.

su:nī bhōṅta:ti

'Dogs bark'

tə jhaḍa:ri cəllə

'He climbed the tree'

<u>hā:v</u> tukka tugəl vəru dittā	'I grant you your boon'
<u>hē</u> ʃan plu: d kəllilē	'He had done this before'
<u>cəlli</u> budvənti	'The girl is wise'

Instead of a single noun, a noun phrase can also be used as a subject.

The following are the types of nouns phrases found in Konkani:—

(1) Consisting of a noun and its modifiers:

It may be noted here, that the sub-class called pronoun does not fill the place of a head noun in constructions of the following type:—

(a) with adjectives as modifiers:

The modifier agrees with the noun both in number and gender. But, as we have already seen in the section on phrase phonology, the final vowel of most of the words gets elided due to external *sandhi* and no residue is left to mark out such a *sandhi* in most of the cases. All the statements about the gender-number agreement made here or elsewhere are thus based on observations restricted to a slow dictating style. These statements will have to be modified further by applying the morphophonemic rules given under the section on phrase phonology.

thō:y do:n su:nī, assəti	'There are two dogs'
mak panna:s vərsō jalli	'I am fifty years old'
tya jha: dā: ē thədyə həd	'Some big branches of that
phandyə sukkun gelyə	tree were dried up'
a: ji itl vaggi: ci barē lakud	'To-day, I found good wood
miļlē	so soon'
tallegi ek bha: ri caṅg guṇ	'He had one very good
ašilo	quality in him'

\* (b) A noun in the genitive as the modifier:

čərḍa:l ha:t sannəṣəti	'The child's hands are
	small'
məgəl ghə:r sa:nəṣə	'My house is small'

This position of a genitive modifier can be filled by any noun phrase, with its head noun changed to its genitive form.

te šetkaryale so jon cello 'The six sons of the farmer  
kennayi jhagədtə pədtale were always quarrelling'  
kasl nāmunyač ka:m te 'What kind of work is  
 that?'

(c) A pronoun in the nominative as the modifier:

mak hi pā:č pustək avədtati 'I like these five books'  
tē ghə:r vikē assə 'That house is to be sold'  
tē təlē məstə kho:l ʃālē 'That tank was quite deep'

(d) A verbal derivative as the modifier:

Any sentence containing a finite verb as the predicate can be used as the modifier of a noun, provided the finite verb is replaced by the respective verbal derivative.

hā:v rabč ghə:r həd assə 'The house I live in is big'  
bənd ja:včē činnə 'The sign of being stopped'  
ašši mhontə:či cəlli pa:pə 'Saying thus, and weeping,  
rədtə:či bapsu:l payya:ri the poor girl came and  
yevnu bəšli sat on her father's lap.

(e) Past form of a verb:

bandilyə bədyə 'tied sticks'  
tannə niddəlilə mā:č səglə 'The cot he slept on had  
bhaṅgra:c jallə completely turned into  
 gold'

In the following instance, the pronoun functions as the head of a noun phrase, but the modifier follows the head-noun:

te səglə mhoṇ laglə 'All of them began to say'



The following are a few more types of subject phrases of more complex nature, found in the data:—

1. prāti eklo thyō vājelo 'Every one went there'
2. tīv appəyil səgley ayleti 'All those you have called  
have come'
3. makka ani kəsləki 'I want something else'  
jā:vka
4. tumgil pəyki kəṇəytəri 'Let someone of you go and  
eklo və:cun tak ha:ḍo fetch him'
5. tujjəsl mənūš khō:y 'Where is a man like you?'  
assə
6. tannə tyo ekle bandil 'He took the sticks which  
bəḍyo ghetlyo were tied together'
7. məgəl təri sada 'Mine was only an iron  
lokhəṇḍači ašili one'
8. haṅgə e:k su:ṇē ani 'Here is a dog and a cat'  
e:k majjər assə
9. tagil suttu pu:rəyi 'Around him were scattered  
bhaṅgra ayda:nə pəyše the golden vessels, money,  
vəjrə kəmpə ni:lə diamond, ruby, sapphire  
səglē pəḷḷilē and all'
10. nityə:yi tē gaḍva:k 'Daily giving sorrow to  
dukka divčē tē jallē that donkey, that is done'

- II. *Predicate*.—1. It can be a finite verb:
- |                        |                   |
|------------------------|-------------------|
| <u>ba:gil ka:di</u>    | 'Open the door'   |
| <u>tē jallyā</u>       | 'It has happened' |
| <u>tū:v vəkka</u>      | 'You must go'     |
| <u>bəysə</u>           | 'Sit down!'       |
| <u>tō dhu:r vājelo</u> | 'He went away'    |

A finite verb, occurring as the predicate of a sentence agrees with the subject (if there is one), in gender, number and person. It may be in agreement with a covert

subject also. When there is no subject, however, either overt or covert, it takes the neuter singular form.

māgəl saḡgat kəp yətlē 'Who will come with me?'  
tū:v kəsl mhəllē 'What did you say'

Instead of a single verb, a verbal phrase can also be used as predicate.

A verbal phrase consists of a finite verb as the head, and any of the following modifiers:

(a) An adverb: Morphologically an adverb is an uninflected word. It is distinguished syntactically from other uninflected words, by its function of being a modifier of a verb.

hā:v hē phu:ḍ kəllya 'I have done this before'  
thō:y do:n su:nī assəti 'There are two dogs'  
māgəl buk haḡḡ assə 'My book is here'  
hā:v səḡlē:gəl nəntər 'I came last of all'  
aylō  
thunṭəytana e:kḍəm tagil 'While cutting, suddenly,  
hattā:thanu kura:ḍi the axe slipped from his  
nisərli hand'

(b) Nouns or noun phrases with the head noun in the nominative can occur as modifiers of a finite verb.

tə šetkəri məstə šri:mənt 'That farmer was very rich'  
ašilo  
tē poḷonu takka mastə vayt 'Seeing this, he used to feel  
distəls very sad'

The following non-finite verbal forms also can occur as modifiers of a predicate verb:

- (i) Infinitive.
- (ii) Conditional.
- (iii) Gerund.

They may also be replaced by full sentences containing a finite verb as the predicate, provided the predicate verb

of the sentence is replaced by the corresponding non-finite verbal form.

tē	gaddəvə	vikku:kə	'They started to go to the
baja:ra	vaccu	bha:yr	market to sell the
sərlə			donkey'
tə	jora:nə	roḍu:kə	'He began to cry loudly
de:va:k	appō:ča	suru	calling the name of God'
kəllə			
ani	thəḍē	bhaṅga:r	'If I had some more gold,
aslyə:ri	kitl	bərə	how good it would have
jallēsilē			been!'
itl	jalyari	makka pu:rə	'If this much happens that
			is enough for me'
tukka	ani	kəslē	'Tell me, after getting what
tukka	səmadhan	jayd	other thing will you
saṅgə			become content?'
devdu:ta	poḷonu	raya:k	'Having seen the angel, the
əgdi	khuṣi	jalli	king became very happy'
tē	ayku:nu	de:vadu:t	'Having heard this, the
haslə			angel laughed'

A finite verb may also function as the modifier of another verb.

ramukə	kura:ḍi	məllili	'Hearing that Ramu got
ayku:nu	tə	apṇalagi	a golden axe, he said to
mḥəṇalə			himself'
cəlli	bhaṅgra	murti	'Seeing the girl turn into
poḷonu	raya:k	bho	a golden statue, the king
dislē	vayt		became very sad'

(2) An adjective can function as a predicate:

ti	cəlli	budvənti	'That girl is wise'
tə	ha:t	bhursə	'That hand is dirty'

(3) a noun or a noun phrase in the nominative:

<u>hē su:nə</u>	'This is a dog'
<u>hē e:k ghə:rə</u>	'This is a house'
<u>tə vya:pa:ri</u>	'They are merchants'

III. *Complement*.—1. Any noun or noun phrase, that can occur as the subject of a sentence can also fill the position of the complement.

thoḍē udda:k ha:ḍi	'Bring some water'
tan pəkṣ ka:l marlo	'He killed the bird yesterday'
attā ra:t jalli	'Now it is night'

2. The noun (or the head noun in case of a phrase) can take the oblique in which case its modifiers (nominal or adjectival) also take the inflection in agreement with the head noun.

tə pəkṣa: marta	'He hits the bird'
hā:v gha:r vettā	'I go to the house'

3. The head noun in the oblique, followed by the case suffixes:

(a) dative

tya šetkəryakə sə jəṇ cəlle	'That farmer had six sons'
ašile	
phullā:k pərməḷu na kā:y	'The flowers have neither
na	smell nor anything'
deva:k bha:ri khuṣi jalli	'The god became very
	happy'
jəlləri tē makka ani magəl	'But it is not sufficient for
cəlle:kə purši na	me and my daughter'

(b) locative,

tə ək yəttər jhaḍari bəslə	'He sat on a tall tree'
----------------------------	-------------------------

(c) locative,

rannā:ntū takka ək həḍ	'He saw a big tree in the
jha:ḍ diṣlē	forest'
tə bā:ge:tū dha:vtə suṭṭə	'He started running from
	the garden
ani tya dhəḍpəḍi:tu gaḍḍəv	'And in that tussel, it was
ussoṭnū nhē:ytū poḷnu	thrown into the river,
vhavnu gəllē	with a jerk, and was
	carried away in the flood'

## (d) Instrumental

- ammi hæ røsten aylæ 'We came by this road'  
 hã:v kəsleyī mhəŋŋi 'I said nothing'  
 deva:nə təlyā:t uḍki 'The god plunged into the  
 marli tank'  
 kura:ḍinē phandya 'He started cutting the  
 thunṭō:čē laglō branches (of the tree)  
 with his axe'  
 phatrā:čeri pa:y dəvveri 'Keep the leg on the stone'

## 4. The head noun in the oblique, followed by postpositions:

- viṣṇu tya təlyanthanu veyri 'Vishnu came up from that  
 aylō tankē  
 tō ghara: makṣi vājgelō 'He went behind the house'

IV. A number of particles are used to perform some definite function or to put sentences in a more complex unit.

The following particles may be noted:

## 1. Emphatic:

## (a) /i/

- tə doggəyi səka:lī phuḍē 'Both of them started  
 bha:yr sərle early in the morning'

## (b) /jə/

- niddōvkajə 'Should sleep'  
 kapkajə 'Should cut'

## (c) /či/

- attā kalantul cəlle mhəḷlyari 'You, to-day's boys are all  
 əsle:či tummi like that'

Emphasis is denoted by lengthening the final vowel of the word also:

- tō mənūšu digu: assə 'That man is really tall'  
 hã:v sə: ghəṇṭyar uṭaytā 'I get up at six o'clock'  
 tē digə:assəti 'They are tall'  
 tō khəyī: na 'He is nowhere'

## 2. Interrogative:

(a) *ve*

*a:ji sā:ti nāve* 'To-day is the market day,  
is it not so ?

*šikkil mānušya:ni sangil* 'Can words of the learned  
*kā:y phəṭṭi astve* be false ?'

*tə gha:r assəti ve* 'Are they at home ?'

*tuk tē koruk jat ve* 'Can you do it ?'

(b) *re*

*tə cəllek pa:y dukkəna:t re* 'Will not this poor boy have  
sore foot ?'

*la:j disna:re tuka'* 'Don't you feel ashamed ?'

*kəsl re əsvəl tugəl kannā:t* 'What was it, the bear was  
*kəslē sagtal re* telling in your ear ?'

## 3. Conjunctive:

(a) *ani* 'and'

It is used to combine together two nouns or noun phrases, two finite verbs or verbal phrases.

*haṅg e:k su:nē ani e:k* 'Here is a dog and a cat'  
*majjər assə*

*kumbār ani tagil cəllə* 'The potter and his son'

*tə ka:li aylə ani vəjgələ* 'He came yesterday and  
went away'

*tə haslə ani mhəṇa:lə* 'He laughed and said'

*attā ve:l jallə ani tə yəšna* 'It is late now, and he will  
not come'

It functions as the modifier of a noun also.

*taṅka ani eklə mānuš* 'They met another person'  
*mēllə*

(b) *ki* 'as'

*tū kitl ditlə ki titlē gheṭṭ* 'I shall take as much as you  
*ha:vā* give'

(c) kəy 'than'

hē su:nē te su:nēkəy həḍ 'This dog is bigger than  
assə that dog'

hē jha:ḍə te jha:ḍa:kəy 'This tree is bigger than  
həḍ əssə that tree'

(d) sə~ši~šē 'like'

tə lɔɾḍsə ubrəta

tī ra:nī:ši ubrəlyə

tē su:nē šē ubrəlyā

tī gaḍvāši vədrətati

'He is standing like a lord'

'She has stood like a queen'

'It has stood like a dog'

'They are crying like  
donkeys'

c



## CHAPTER IV

### TEXTS

#### I

lokā:gəl aykū:ka mənā:tul korka

e:k gavā:tū e:k kumba:r ašilo/ takka e:k cəllo ašilo/ tya  
kumba:ralagi e:k gaḍḍəv ašilē/ e:k di:su tō kumba:r ani  
tagil cəllo meḷḷu tē gaḍḍəv viḱḱu:kə baja:ra vōcu bha:yr  
sərlē/ kumba:ral ghā:rō baja:rathanu mēstō dhu:r ašilē/  
təmiti tē doggəyi sakaḷi phudē bha:yr sərlē / vətā vətā  
taḷka gā:vatul e:k mēnuš meḷḷo/ taḷk poḷo:nu tō mhəḷalo/  
vhəyre pa:p tē cəlḷek pa:y dukkəna:t rē/ gaḍḍəv aštəna  
tajjeri bəskaro:nu vhoruk ja:yina/ tē ayku:nu kumba:r  
mhəḷa:lō/ vhə:yi mēgəl cukl khə:rē/ attā bəskarəytā  
mēgəl čerḍa:kə/ ani tannē aṇṇa:l cəllyak gaḍvari  
bəskarəylē aṇi mukha:ri vōcu: suru kello/

ani čike mukha:r vətā mhəṇtəna taḷka anekl mēnuš  
meḷḷo/ cəllyak gaḍvari bəšil poḷon tō mhəḷalo/ la:ḷ  
disna:rē tuka/ appəṇ gaḍvari bəsla ani bapsu:k cəmkū:ča  
layta/ attā kalantul cəlḷe mhəḷlyari əslē:či tummi/ dēv  
təggu ani bapsu bəysu di/ itlē mhoṇṇu tō vətā rablō/  
cəllo vėgvėgi təggu dēvlō ani bapsu mhəḷalo/ tū bəys  
gaḍvari hā:v cəmku:ni yəttā/ attā bappusu gaḍvari cəlḷo  
ani cəllo makšithanu cəmkuni yōvča laglō/

ani thoḍē mukhari vətā mhəṇtəna taḷka ani ekḷo mēnuš  
meḷḷo/ kumbarak gaḍvari bəšilē poḷonu tō mhəḷalo/  
bappusu ki rakšəs rē tū/ appəṇ gaḍvari bəsla ani hya  
vətātū cəllyak cəmkū:ča layta/ kəsl mēnuš rē: tummi/  
gəmtē kornu doggani bəysu:nu vōccu:nəyē/ makkittē/  
lə:k həsləri tukkač həstələ/ itlē mhoṇṇu tō vətā rablō/  
kumbha:r mhəḷa:lō/ vhə:yi/ mēgəli cu:ki/ šikkil  
mēnuša:ni saṅgil kā:yi phəṭṭi aštē/ itlē ja:yinaṇḍē  
bappusu pu:tu doggəyi ga:ḍvari bəslē ani mukha:ri  
vōccu laglē

bajalaragi yəttā mhəṇtəna taḷka gā:vaco bhəṭṭu meḷḷo/  
itre khā:y vətā/ mhəḷalo/ tavvəḷi kumba:r mhəḷalo/



a:ji sā:ti nəvə/tyamiti bajara vəttā/ hē gaḍḍəv vikka  
 mhoṇ kelyā/ tē aykunu bhəṭṭa ayl ko:pu/ re papyā/  
 jəna:vəṛā:k jaltəri ji:v astə mho:ṇu gotna/ nityə:yī tē  
 gaḍva:kə dukkā divčē tē jallē/ ani a:ji tajjə phaṭṭiri  
 gha:luk kəsē vəjjē na mho:ṇu bappusu pu:tu daggəyi  
 bəsləti/ khō:y phaḍtəl re hē pa:pə/ khərē mhəlləri a:ji  
 tummi gaḍva:k vha:vn vhorka/ attə puṇi kəra təšši/  
 čarri pa:yə banda:ti gaḍva:čə ani tugəl hattā:tul bəḍḍə  
 tajjə payā:məddē gha:lnu daggəyi vha:vnu vḥəra:ti/ ani  
 itl puṇi puṇyə jəḍati/ nəlyari nərka:tū:či vət l pəlc  
 makkittē/ itlē mho:ṇu bhəṭṭu vətə rablə/

kumbha:ru vaggi vaggi dəvlə/ ani mhəṇalə/ kitle  
 pa:pi re ammi/ jəna:vəṛak dukkā divnu ka:ḍtati/  
 bhəṭmama:n saṅgilva:ri korka/ nəlyā: t nərka:tū:či vəttati  
 pəlc ammi/ itlē mho:ṇu tanni gaḍvale pa:yə bandlə/ ani  
 tajjə payā:məddē:tū bəḍḍə gha:lnu takka lambəyṭə  
 vho:ru laglə/

čike mukha:ri vəcnapuḍē nhə:yī ašili/ pulartha:nu vətə  
 astəna ga:ḍva:nə jəra:n pa:yə hallōčakə suru kəllə ani  
 tya dhəḍpəḍi:tu gaḍḍəv ussolṇu nhə:yitū polṇu vḥavnu  
 gəllē /

kumbha:rane kəpa:lari ha:t marnu ghetlə/ ani mhəṇalə/  
 məjjəsə mu:rkx ha:vōči/ loka:ni saṅgil aykū:ka ani  
 mənā:tul korka mho:ṇu saṅtati tē phəṭṭi nhə:yī/

#### Listen to the people and do your own

In a certain village, there was a potter. He had a son. That potter had a donkey. One day the potter and the son got ready to go to the market to sell the donkey. The potter's house was far away from the market. Therefore the two started early in the morning.

As they were proceeding, they met a man of the village. Seeing them he said, 'Hallo, will not this poor boy have sore foot? When there is the donkey, why don't you make him ride it?' Hearing that, the potter said, 'Yes indeed, it is my mistake. Right now I will make my dear child sit'. And making his son sit on the donkey, he began to go ahead.

And, as they were going a little ahead, they came across another person. Having seen the boy ride the donkey, he said, 'Don't you feel ashamed? You are riding the donkey yourself and making your father walk behind. Today's boys are all like that. Get down, and let your father ride'. Thus saying he went away.

The boy quickly got down and said to his father, 'You ride. I will walk behind'. Now the father got on the donkey and the son started walking behind.

As they went a little more ahead, they met another man. Seeing the potter ride the donkey, he said, 'What are you? A father or a devil? You are riding the donkey and making the boy walk in this hot sun. What sort of man are you? Can't both of you decently ride together? Of course, what do I care? If people laugh, it will be at you'. Having said this, he went away.

The potter said, 'Yes, it was my mistake. Can words of the learned be false?' After all this, father and son both got on to the donkey and continued their journey.

As they were approaching the market, they met the local priest. 'Hallo, where are you going?' asked the man. Then the potter answered, 'Today is the market day, you know. So I am going to the market. I have decided to sell this donkey'.

Having heard this, the priest became angry. 'Oh sinner, don't you know that the animals are after all living beings? Daily you trouble those poor animals. And today, because you have nothing to put on their backs, both of you, son and father, are sitting on its back. Where will you get rid of this sin? Actually today you should be carrying the donkey. At least do that now. Tie up all the four legs of the donkey and pass through them the pole you are carrying, and carry the donkey and amass at least that much of merit. Otherwise you will both rot in hell. What do I care?' Having said thus, the priest went away.

The potter immediately got down and said, 'What sinners we are! How much trouble we give to our animals! We must do as the priest told us to do. Otherwise we will go to hell. Having said thus, they tied the donkey's legs together, passed the pole through them and hanging it, started carrying the pole on their shoulders.

Further ahead, there was a river. While going across the bridge, the donkey started struggling; and in this tussel, it was thrown into the river with a jerk, and was carried away in the flood.

The potter started beating his head, and said, 'What a fool I am! 'Listen to the people and do your own' is not at all a false saying'.

## II

ekde javnu aščē mhaḷlyari:či mānušalē aščilyā  
hoḍ bə:lə

ek gavātū ek šetkəri ašilo/ tya šetkərya:kə sə jəṇ  
cəlle ašile/ tə šetkəri məstə šrimənt ašilo/ tə šetkəryalə sə  
jəṇ cəlle kennayi jhəgəḍtə pəḍtalə/ tē poḷonu šetkərya:kə  
məstə vayt distalē/ tangil jhəgḍi rabbō:kə mho:ṇu tə  
šetkəryanə məst prəyətn kelle/ jallyari cəlyangəli jhəgḍi  
kā:yī band jā:včē činn disni/ tə šetkəri tagil cəlyā:kə  
kennayi saṅgtalə ki baḷano jhəggoṇəkati/ jhəggo:ṇ kā:yī  
kəšlēyīməṇa/ jallya:ri cəlle kā:yī tallya:gi ləkšə di:našile/  
tya:miti tya šetkərya:nə apṇa:l cəlyā:kə buddhi šikō: tḥə-  
rəylē/ tannə kəllē kəllē sə bəḍyo gḥetlyə ani tyə ekde kornu  
bandlyə/ ani maggeri apṇa:l səgḷə cəlyā:kə  
appəylē/ ani taṅk mhaṇalə/ baḷano hā:v  
attā mhā:tar jallō/ ani mukhari tummi:či meḡəl  
asti poḷon ghēvka/ tummi ašši jhəgəḍtə aslyari  
tumkə kəšloyč fayda na/ uləṭ jallər nuksa:nč jatlē/ hā:v  
tumkə kitlə pənt saṅgil təri tummi kā:yī aykəna:ti/  
kəšši asə makkā attā tum kəški saṅčə asə/  
tummi təšši ko:ru təya:r asəṭ navə/ tavvəli cəlle  
mhaṇalə vḥəyi kəslē korka tē saṅgə/

tavvəli šətkərya:n kəl kəllē tyə əkdə bandil beḍyo  
ghəṭlyə ani mhəṇalo/ attā tummi ekekyā:nē yē:vka ani  
hyə sə beḍyo ekdəm mōḍka/kəṇ mōḍət ki takka hā:v kəsləki  
hōḍ bəḱšis dittā/ tavvəli ekeklə cəllə aylo tyə beḍyo mōḍuē  
prəyətṇ koru laglō/ jalya:ri əklekəyi kā:yī tē mōḍu jayni/  
tavvəli šətkəri mhəṇalo/ asō/ tyə sə beḍyo vətṭu kel  
tavvəli mōḍčē kāyi tumka šəkyə na/ attā ašši kəratī/  
hā:v əke:ki bəḍḍi dittā tī mōḍu jatta ki pəlyati/ əke:ki  
bəḍḍi dīvci bhittəri səgəl cəllyani əkkamakši ək bəḍḍi  
mō:ṇ ghatli/ ani mhəṇalə/ hē kəslē bhari hōḍ vč/ tē  
ayku:nu šətkəri mhəṇalo/ kitlə səsə:r vḥəy vč əke:klyanē  
aslyə:ri aši:či/ tummi jhəgəḍtə bəslə:ri vayṭ lo:kə  
tumkā:yī ekekyā:k gaṇṭunu aši mōḍətṭə ani aši phəsəy-  
ṭlə/ mhoṇuci saṅgtā, hā:v baḷano jhəggonṇakati/ tummi  
əkdə javnu aslyə:ri əkdə aššilə beḍya vari:či tumkāyi  
mōḍčē kəṇakəyi sadhyə na/ yckdə javnu asčē hēcī  
tuggilē aššilē hōḍ bəḷə/

**Men will have great strength if they stay together**

In a certain village, there was a farmer. He had six children. The farmer was very rich. The farmer's sons always used to quarrel with each other. Seeing that, the farmer used to feel very sad. He tried very much to stop their quarrels. But there was no sign of the sons' quarrels being stopped. The farmer always used to say to his sons, 'My dear sons, don't quarrel. You will not get anything by quarrelling.' But the sons never paid any attention to it. So, the farmer decided to teach his sons a lesson.

What he did was that, he took six sticks and tied them together. And then he called all his sons and told them, 'My dear sons, now I have become an old man and henceforth you will have to look after my estate. If you go on quarrelling like this, you will not get any profit out of it, you will only lose. Even though I told you this so many times, you never listened to it. However it may be, now I am going to tell you some thing. Are you going to do like that?'. Then the boys said, 'Oh yes, tell us what we should do'.

Then the farmer took the sticks he had tied together, and said, 'Now, you should come one by one and break these six sticks together. I will give a big present to the one who breaks them.'

Then the sons came one by one and tried to break the sticks. But none of them was able to break them. Then the farmer said, 'Let it be so. Since these six sticks are put together, you are not able to break them. Now let us do like this. I will give separately a stick to each one of you and see whether you are able to break them. The moment single sticks were given, all the boys broke them one after the other. And they said, 'Oh, is this a big thing to do?'

Hearing that the farmer said, 'It is so easy, isn't it? If you stay alone, it is always like that. If you go on quarrelling, bad people will catch hold of you one by one, and break you and cheat you like this'.

'That is why I tell you, my dear sons, don't quarrel. If you stay together, like the sticks put together, it will not be possible for anybody to break you. You have great strength if you stay together'.

### III

#### bhaṅga spəršu

məstə vərśā:makši ek gavā:tū ek ra:y ašilo/ tyā  
ra:yalagi məstə səmpətti ašili/ bhaṅga:rə ruppē vājra  
gomtī āvgalī sēglə nəmunya:či səmpətti bhərili tallegi  
ašili/ tantul tantū takka bhaṅga:r mhaḷya:ri bho pri:ti/  
maḷli tittē bhaṅga:r vəṭṭu ko:rnu tē:ḷ ghārā:t dāvvercē  
ani nityə bhaṅga:či na:nī ani viṅviṅgəḍ samana pəḷəytə  
bošcē takka ek nəmunyačē piššēc ašilē/ tallēgi ašil tittē  
bhaṅga:rə ani koṇalagi našilē/ jaltəri raya:k sēma:dhan  
našilē/ raya:kə ek cəlli ašili/ tyā cəlle:k mātrə  
bhaṅga:či ka:yī a:śa na:šili/ tikka bagē:tli phullā jhaḍḍ  
mhaḷya:ri bho pri:ti/

ek di:su ra:yu appal bhaṅga:rə duḍḍu pəḷəyṭə bəṣilo/  
tagil suttu purəyi bhaṅgra ayda:nə pəyṣe vəjṛə kəmpə  
ni:lə səglə pəḷḷilē/te di:su ra:yu čike bəjarlelo/ tē  
bhaṅga:r poḷonu:yi takka ka:yī khuṣi ja:yni/ tṡ mhəṇalo/  
məḷḷegi itlē bhaṅga:r asə khəṛē/ jallyari ani thəḍē  
bhaṅga:r aṣil asya:ri kitlē bəṛē jallēṣilē/ tannə itlē  
mho:ṇči bhittəri tagil idra:ri eklo devdu:t yevnu ubrəlo/  
devdu:t mhəṇalo/ tulləgi itlē bhaṅga:r asə/ jaltəri  
tukka səmadhan na/ tukka ani kəṣlē məḷḷeri tukka  
səmadhan jayd saṅgə/

devdu:ta poḷonu raya:k əgdi khuṣi jalli/ tṡ mhəṇalo/  
məḷḷegi itlē bhaṅga:r asəvhəyi/ jalləri tē makka ani  
məḡəl cəḷəkə purṣi na/ makka ek vəru jā:vka ani  
kəṣlēyi naka/ hā:v appəḷilē səglə bhaṅga:r jā:vka/ itlē  
jalyari makka pu:rə/

tē ayku:nu de:vdu:t haslo ani mhəṇalo/ pəḷṣ/ hā:v tukka  
tugəl vəru dittā/ jalya:ri maggeri tukka pəṣṣa:ta:p  
jatlo/ kəṣṣi asə/ pha:yi səkā:li dho:rnu tū kəṣya  
appəḍṭə ki tē pu:rəyi bhaṅga:r jatlē/ itlē mho:ṇu tṡ  
devdu:t ekdəm na jallo/ hē ayku:nu raya:k bha:ri khuṣi  
jalli ani kənnə əkpəṭā du:sər divəsu ujaḍṭa mho:ṇu tṡ va:t  
poḷō:ča laglo/.

rayanə ti rati kəṣipuni kaḷli ani he:rdi:su səkā:li  
uṭavnu pəḷəyləri tannə niddəlilo mā:c səglə bhaṅgra:c  
jallo/ tṡ vəgvəgi uṭaylo ani bhayr bā:ge:tū vəjgelo/  
tannə appəḷilē prətye:k phu:lə jha:ḍṣə pannə səgli  
bhaṅgra:či javnu gelli/ hē poḷonu takka itli khuṣi  
jalli:li ki tṡ bā:ge:tū dhā:vtə suṭlo ani thəḍə ve:l  
bhittəri səgli ba:gə bhaṅgra:či javnu gelli/

təṣi:či də:ṇujalmiṭi ra:yu tagil raḷva:ḍyā:tū aylo ani  
tannə appa:l se:vkā:kə khā:včək phə:lṣ ha:ḍu saṅglē/  
no:kra:nə phəḷṣ ha:n dəvənapəḍə ra:yanə khuṣi:nə ek  
phəl kaḷlē ani tənḍa:lya vho:rnu cabka mho:ṇ pəḷəyləri  
ghəṭṭi bhaṅga:rə/ ane:k phəḷə ghəḷḷya:ri tēvəyi təṣi:či/  
kəṣlē ghəḷtəri ghəṭṭi bhaṅga:rə/ cabbu ja:yna gi:lu  
ja:yna/ bəja:rnu ra:yanə dudda:c pəl ukkəḷḷə ani  
pəḷəyləri bhittərle dudda:səkəṭ pəḷə bhaṅga:r javnu  
gelo/ rayanə kəppanə tṡ bhaṅgra pəḷə kaṇṇu uḍḍəyle

ani bha:yr vətə rablə/ takka jallili bhu:kə/ jallya:ri  
kərtəl kəsle/ kəslyā appəltəri bhaŋga:r jattalē/ bəja:rnu  
bəja:rnu ra:yu ba:gē:tū jhaḍa:muja vəcu:n bəslə/

titlə bhittəri tagil sa:n cəlli rəḍət ayli ani saŋgu  
lagli/ pə:lə kəŋki məgəl səgli ba:g bhaŋgrači ko:rnu  
ghallya/ phullā:k pərməlu na kā:yna/ khəyi pəḷəyl təri  
ghəṭṭi həlḍuvā bhaŋga:rə/ pəylē kitli gomṭi ašili/ ašši  
mhəntə:či cəlli pa:pə rəḍtəči bapsul payya:ri yevnu  
bəslī/ bapsul aŋga appoḍči bhittəri cəlli ekḍəm bhaŋgrači  
nirjiv mu:rti javnu gelli/

cəlli bhaŋgra mu:rti jalleli poḷonu raya:k bho vayt  
dislē/ takka kəsle korka mho:nu kəṇi/ tannē dēva:l  
ugḍa:s ko:rnu ro:ḍu suru kəllə/ titlə bhittəri de:vdu:t  
vapə:s idra:ri yəvnu ubrələ/ ani mhəṇalə/ itlē/ kəšši  
assə bhaŋgra:či ruči/ ra:yanə e:kḍəm tagil pa:y  
dhərle ani mhəṇalə/ dēva cu:ki jalli/ kšə:ma kəri/  
bhaŋgra kəyi cəḍ pri:ti aššili məgəli cəlli nirji:v  
jallya:ri hā:və təri kəsle korčē/ kəššitəri ko:rnu  
məgəl cəlli jivənt kəri ani mukha:ri hā:v kənnayi  
bhaŋgra aša kərəšna/ məgəl cəlli ek makka pərat di/

de:vdu:t haslə ani mhəṇalə/ kəšši assə/ tukka buddhi  
ayli nəvə/ tugəl raḷva:ḍyalgēi nhōyi assə pəḷə/ tā:tul  
udda ha:ḍi ani tūvə kəsle kəsleče bhaŋga:r kelyā:ki  
taḷjəri šī:pi/ tugəl mənā:t ašil təši jatlē/ itlē mho:nu  
de:vdu:tu vapə:s na jallə/

rayanē nhōyit udda:k hallē ani tē cəlyečeri šimpče  
bhittəri cəlli vapə:s jivənt jalli/ tē di:snəntər ra:yu ani  
tagil cəlli sukha:ne rabli/

#### The Golden Touch

Many years ago, there lived a king in a village. The king had vast treasures. He had gold, silver, diamond, beautiful clothes, and all kinds of wealth stored (in his palace). Of these things, gold was very dear to him. He had a kind of madness in collecting gold as much as he can get, in his celler, and in sitting there daily gazing at the golden coins and other things. Nobody had as much

gold as he had. Yet the king was not satisfied. The king had a daughter. But the daughter had no longing for gold. She loved the flowers and trees of the garden very much.

One day, the king was sitting (in his celler) looking at his gold and money. Around him were scattered the golden vessels, money, diamond, ruby, sapphire, and all. On that day the king was a bit sad. Even after seeing that gold he did not become happy. He said, 'True, I have this much gold. But, if I had some more, how good it would have been.' The moment he said this, an angel came and stood before him. The angel said, 'You have so much of gold and yet you have no satisfaction. Tell me, what other things you want to get, to become contented ?'

Having seen the angel, the king become very happy. He said, 'True, I have this much gold. But, it is not sufficient for me and for my daughter. I want a boon and nothing else. Whatever I touch should turn into gold. If that happens, it is enough for me.'

Having heard that, the angel smiled and said, 'Look, I will grant you your boon, but, you will repent afterwards. Let it be, so. From tomorrow morning, whatever you touch will become gold'. Having said this, the angel disappeared.

The king was very happy to hear this, and he began to wait for the next day to dawn. The king somehow passed that night, and the next day morning when he woke up, he found that the cot he was sleeping on had turned solid gold. He got up hurriedly and went into the garden. Every flower, tree and leaf he touched turned into gold. He was so much pleased to see this that he started running through the garden and after some time the whole garden was turned into gold. Being exhausted, the king went back to the palace and asked the servants to bring him some fruit.



When the servants brought fruit the king very happily picked one of them and when he took it to his mouth and bit it to eat, he found that it was solid gold. When he took another one, that too was just the same. Whatever he took turned into solid gold. He could neither bite it nor swallow.

Being disgusted, the king lifted the glass of milk, but when he looked at it, he found that the glass, together with the milk had turned into gold. The king angrily threw away the glass of gold and went out. He was very hungry. But what could he do? Whatever he touched was turning into gold.

Being utterly disgusted, the king went into the garden and sat under a tree. Just then, his daughter came weeping and said, 'Look, somebody has turned the whole of my garden into gold. The flowers have no smell at all. Wherever you look, you find solid yellow gold. How beautiful it was before.'

Saying thus, and still weeping, the poor girl came and sat on her father's lap. The moment she touched the father's body, the girl became a lifeless golden idol.

Seeing the girl turned into a golden statue, the king became extremely sad. He did not know what to do. So he started to cry calling the name of god. Just then the angel came back, and having stood before him, he said, 'Hallo, how do you find the taste of gold?'

The king fell at the angel's feet and said, 'O God, I have made a mistake, please forgive me. If my daughter, whom I like more than any gold, becomes lifeless, what shall I do, being alive? Somehow, please bring my daughter back to life. Henceforth I shall never hanker after gold. But, please give me my daughter'.

The angel laughed and said, 'Anyway you have become wise now, have you not? See, there is a river near your palace. Bring water from there, and sprinkle it on all those things which you have turned into gold. Whatever

you have in your mind will happen.' Having said thus, the angel disappeared.

The king brought water from the river and as soon as he sprinkled it on his daughter's statue, she became alive. From that day onwards, the king and his daughter lived happily.

## IV

khare:pəṇačē bəkṣi:sə ani phəṭṭi ulləyilyačē  
bəkṣi:sə

ek gavā:tū ram mhəḷḷekḷə mənus̄ ašilo/ tə əgdi gəri:b  
ašilo/ nityə səkā:lī ra:mu ranna vəttalo/ ani thənči sannə  
sukkili jha:dṣ̄ khaṇḍu:nu tē lakuḍə bazarā:t viktalo/ ani  
a:yil pəyṣā:tha:nu kəṣitəri apṇalē ani apṇal bayl  
čerdvā:gālē pəṭ bhərtalo/ tə itl gəri:b ašilo ki ayil  
pəyṣā:tha:nu ghalnghēvčak āvgali ghēvčē suddhā takka  
koṭhin jattalē/ tə titl gəri:b ašil təri talḷgi ek bha:ri  
caṅg guṇ ašilo/ ani tə mhəḷḷeri tagil khərə:pəṇə/ kəslē  
jaltəri tə phəṭṭi ulləyna:šilo/ baki:č lo:kṣ̄ takka phəṭṭi  
saṅgu:n phəṣəyṭalə čidayṭalə/ jallya:ri takka ma:tr tajjē  
kəslēyi disnašilē/

ek di:s səkā:lī ra:mu khandhya:r kura:ḍi ghalnu  
la:kḍ phodōčē mho:nu rannā:tū vəjgelo/ rannā:tū  
təlyakəṭha:ri takka ek həḍ jha:ḍ dislē/ tya jhaḍā:č  
thəḍyə həḍ phandya sukkungellilyə/ tē poḷo:nu ra:mu  
mhəṇalo/ a:ji itl vəggi:či bəṛē lakuḍ mēllē/ a:ji di:vəs  
bərə assə/ pureyi phandya thunṭəyləri a:ji pəyseyi mēstə  
mēltalə/

itl mho:nu tə vəgvəgi jhaḍa:ri cəḷḷo/ ani kura:ḍinē  
phandya thunṭō:čē laglo/ ekeki phandi kaptəči tə  
kəḍe:rči phandi thunṭō:čē laglo/ thunṭəytəna ekḍem  
tagil hattā:thanu kura:ḍi niserli ani təlyā:t vəcun pəḷli/ tē  
tālē mēstə kho:l ašilē/ tyamiti kuraḍi bhayr kaḍčēyi  
šəkyə našilē/ kuraḍi gellil poḷo:nu ramu:k bho vayṭ dislē/  
ane:k kuraḍi ghē:včak tallēgi kā:yi pəyṣə našilē/ ani  
kura:ḍi-nattilə takka kā:yi pəyṣə mēḷəl našilə/ takka  
kəslē korka mho:nu kəḷni/ tə deva:l ugḍa:s kornu roḍu  
laglo/

takka rəḍtan poḷo:nu deva:k tagil pa:p disl/e ani viṣṇu  
e:kdəm tya təlyanthanu veyri aylə ani mhəṇalo/tū kəsḷē  
rəḍta/ tukka kəsḷē jā:vka tē saṅgə/ tē aykun ra:mu  
mhəṇalo/ deva məḡəl kura:ḍi təlyā:t əḷḷya/ jər ti makka  
meḷni təri ani mukha:ri məḡəl ba:yl ərḍvə ani hā:v  
upa:ši pəḍtəli/ kəṣṣitəri məḡəl kura:ḍi e:k makka di/

tavvəli deva:nə ra:mu kitḷē khə:r ulləyta mho:nu  
poḷō:čak təlyā:t uḍki marli ani e:k bhaṅgra kura:ḍi  
kaṇṇu bhayr haḷli ani mhəṇalo/ ghe hi və tugəl kura:ḍi/  
tē aykun ra:mu mhəṇalo/ deva/ məḷḷegi bhaṅra kuraḍi  
aṣil jalliyari hā:v rannā kəsḷē yəttəṣilṣ/ hi khōṇcətəri  
rayagəli aska pəḷe/ tavvəli deva:nə təlyāthanu e:k  
ruppya kura:ḍi kaḷli ani mhəṇalo/ pəḷe hi ki tugəli kura:ḍi  
mho:nu/ ra:mu mhəṇalo deva əṣfi ruppya kura:ḍi  
majḡeslyə gəri:b mənūšala:gi kəṣṣi əstəli/ məḡəl təri  
sada lokhəṇḍači aṣili/ hi nhāyi məḡəl kura:ḍi hi  
koṇa:yteri śri:mənt mənūšagəli aska/

tē ayku:nu deva:k bhari khuṣi jalli ani tanne  
ramu:gəli lokhəṇḍa kura:ḍi təlyā:thanu kaḷli ani  
bhaṅgra:či ruppya:či ani lokhəṇḍa:či tinni kuraḍyə  
ramu:k di:vnu mhəṇalo/ tū khəṛē ulləyl khatirə hē  
tugəḷē bəksis ani itḷē mho:nu de:vu ədriṣ jallo/

gavā:tul səḡəḷe lokā:k hē kəḷḷē ani tə seḡḷe mhoṇu  
lagḷe vḡeyi khəṛē ullō:ka:j/ mḡəlyari de:vu əṣi pavta /  
ra:mugəl ghəralagi gopa:l nava:c anek mənūš rabtalə/ tə  
bhari lobhi aṣilo/ ramukə kura:ḍi meḷḷili ayku:nu tə  
apṇalagi mhəṇalo/ hā:veyi təṣṣi kellya:ri makkay  
bhaṅgra kura:ḍi məḷtəli/ ani ek səkāḷi təvəyi gəpču:p  
apṇal kuraḍi ghevnu bha:yr sərḷə ani rannā:tū tya:či  
jhaḍala:gi vəjgelə/ thō:yi vəcna pəḍe tanne apṇal  
kura:ḍi təlyā:tū uḍḍəyli ani jora:nə roḍu:kə ani de:vak  
appō:ča suru kəḷḷo/ tanne ro:ḍḍē ayku:nu de:v vā:pəs  
təlyāthanu bhayr aylə/ ani mhəṇalo/ tukka kəsḷē jā:vka/  
rəḍta kəsḷekə/tavvəli gopa:l mhəṇalo/ deva jhaḍ  
thunṭəytəna hattathanu nissornu məḡəli kura:ḍi  
təlyāt pəḷḷya/ ti jəri meḷni jalya:ri makka pəyṣe  
məḷəṣnati ani məḡəl ba:yl ərḍvə bhukkens mərtəli/  
temiti vəggi məḡəl kuraḍi ka:n di/

tē ayku:nu de:v mhəṇalo/ bərə ani tannə təlyāthanu  
 bhaṅgra kuraḍi kaḷli ani ti dakko:nu mhəṇalo/ pə: ɭe hi və  
 tugəl kura:ḍi/ go:paḷ əgdi lo:bhi aṣilo/ tə vəgvəgi  
 mhəṇalo/ vḥəyi deva vḥəyi/ vəggi di ti kuraḍi/ makka  
 ve:ḷ jatta/ ani məstə lakḍə phuṭō:či assəti makka/ tē  
 aykunu de:v kəplə/ ani mhəṇalo/ phəṭiṅga jā:vka  
 mho:ṇu apṇal kura:ḍi təlyā:t uḍḍəyta ani rəḍta ani  
 tajjəū:c bhaṅgra kuraḍi jā:vka tukka/ tukka ka:y  
 məḷna/ vəc rəḍət ghara/ ani de:vu itlē mho:ṇu udəkā:tū  
 najallo/

hē aykū:c bhittəri gopa:ḷ khərē:či roḍu laglə/ ani rəḍtə  
 ghara vəjgəlo/ tya diṣ dhornu səgɭc lo:g takka phə:ṭiṅ  
 gopa:ḷ mho:ṇu laglɛ/

təmi saṅgčē phəṭṭi kənnayi ullo:nəyɛ/

#### Reward for truthfulness and reward for lying

In a certain village, there was a man called Ramu. He was very poor. Every morning Ramu used to go to the forest, cut some small dried trees and sell the wood in the market. And, with the money got from this, he used to feed himself, his wife and children. He was so poor that it was difficult for him even to buy enough clothes to wear from the money he got. Though he was so poor, he had one very good quality in him, and that was his truthfulness. Whatever might happen, he never told a lie. Other people used to lie and cheat him, and even used to tease him but he was never offended.

One morning, Ramu put his axe on his shoulder and went into the forest to cut wood. In the forest he saw a big tree near a tank. Some large branches of that tree were dried up. Having seen them, Ramu said (to himself), 'Today I have found good wood so soon. This is a fine day. If I cut all these branches I will get plenty of money. Having said thus, he quickly climbed the tree and started cutting the branches of the tree, with his axe. Having cut the branches one by one, he started to cut the last branch. While cutting it, suddenly the axe slipped from his hands and fell into the tank. ~

The tank was very deep. Hence it was not possible to bring out the axe. When Ramu saw that the axe was gone, he felt very sad. He had no money with him to purchase another axe, and without an axe he could not get any money. He did not know what to do. So he started to weep, calling the name of God.

Seeing him cry, the God took pity upon him and suddenly Viṣṇu emerged from the tank and stood in front of him and said, 'What are you weeping for? Tell me what you want.'

Hearing that, Ramu said, 'Oh God, my axe has fallen into the tank. If I don't get it back, my wife, children and myself will remain without any food to eat. Somehow, please get me my axe'.

Then, in order to see how truthful Ramu was the God plunged into the tank and brought out a golden axe and said, 'Take this, isn't it your axe?'

Having heard that, Ramu said, 'Oh God, if I had a golden axe, why would I come to the forest? This must belong to some king.'

Then the God brought out a silver axe from the tank and said, 'See, is this yours?'

Ramu said, 'Oh God, how could a poor man like me possess a silver axe like that? Mine was only an iron axe. This is not mine. This must belong to some rich man.'

Having heard that, the God was very much pleased, and he brought out Ramu's axe from the tank and having given the golden, the silver and the iron axes to Ramu, he said, 'Since you have spoken the truth this is the reward'. Saying thus the God disappeared.

All the people in the village came to know this and they started to say, 'True, we must speak the truth. Then God rewards us like this'.

Another man, called Gopal, lived near the house of Ramu. He was very greedy. Hearing that Ramu got

a golden axe, he said to himself, 'If I also do like that, I will also get a golden axe'. And one day morning he too started taking his axe and went to the same tree in the forest.

After going there, he threw his axe into the tank and started to cry loudly calling the name of God. Hearing him weep, the God once again came out of the tank and said, 'What do you want? Why are you weeping?'

Then Gopal said, 'Oh God, while cutting the tree my axe slipped from my hand and fell into the tank. If I don't get it back, I will not get any money, and my wife, children and myself will die of hunger. So please give me my axe'.

Having heard that the God said 'Sure' and brought out a golden axe from the tank and said, 'See, is this your axe?'

Gopal was a very greedy man. He at once said, 'Yes, my God, yes. Give me the axe quickly. I will be late. I still have lot of wood to cut'. Hearing that, God became angry and said, 'You liar, you have purposely thrown the axe into the lake and wept and on top of that you want a golden axe, isn't it? You will not get anything. Go home weeping', and having said this, the God disappeared into the water.

Hearing this, Gopal really started weeping and went home crying. From that day onwards, people started calling him 'liar Gopal'.

That is why it is said, 'One should never tell a lie'.

## V

saṅkəṭ ayil tavnəli kən mədət karta ki təcī  
khəro do:stu

ək gavā:tū dōgḡəṇ cəllə rəbtalə / skləgəl nā:v šəṅkər ani  
anə:kləgəl nā:və rām / dōggā:gəli ghərə laggi laggi ašili/  
rām ani šəṅkəru kənnayi vəṭṭu astalə ani dōggəṅgəli  
bəri mēytri ašili / rāmū əgdi səḷḷəṇ cəllə ašilo / jallya:ri

šəŋkər matr bəri kū:yk ašilo/ šəŋkər kennayi mhəntəlo/  
hā:v ani tū kitle cā:g do:st assəti ki təšši hya jəgā:tū kōṇi  
nasti/ hē purāyī phəktə dakko:n ghəvčə purt ašilē/  
šəŋkər apnākə bhari dhəyryəva:n mhəno:nu ghəttəlo/  
jallyari ašil matrə e:k nəmbərcə bhitro/ ramu khəro  
dhəyryva:n ašilo jallyari bəri bhəlo/

e:k di:su ram ani šəŋkər kornu gavā bhayrə phirū  
vəjgele/ ulləytə ulləytə tē gā:v soṇṇu məstə dhu:rə  
rannā:t yəvnu pavle/ jallyari tē ullō:včā:tū itlə məgnə  
javnu ašile ki taŋka tajjə pəttə suddhā lagni/ tē ran  
bərē hōd ašilē ani tā:tu ranṭi jənā:vərō məst ašilī/  
rannača bhittəri pavna pəde taŋka e:k hōd əsvəl dišlē/  
osvola poḷō:či bhittəri doggəyi bhillē/ ram šəŋkəra:k  
mhənalə/ vhayrə attā kəslē korčē/ dhā:vča laglyari kā:y  
ammi vā:cənati/ jhaḍari coṇṇə boššā mhəlyari makka  
jhaḍari coḍu əna/

šəŋkər əgdi bhivnu gelə/ tō mhənalə/ vaggi jhaḍari  
cəḍə/ dusrē kəslē kuru jayna/ ani ram jhaḍari cəḍta  
ki na poḷəynastəna appəṇə vėgvəgi ek yəttər jhaḍari  
coṇṇ bəslə/ ram bhillil khərə jaltəri dhəyryə kornu  
thəyī:či jəmini:ri udari niddəlo/ itlə bhittəri əsvəl thəyī  
yevnu pavlē ani takka thəyī niddəlil poḷonu laggi yevun  
hū:gu laglē/ əsvələ:nə laggi yē:včə bhittəri ramənə  
šva:s bhittəri ghəttə ani šva:s kəpnastəna mēlləl  
vari gəppə rablə/ əsvalanə tagil tōd hū:glē ka:n  
hū:glē ani tō mēlla mho:n lekku:n təši mukhari  
vəttə rablē/ əsvəlan vəcčə bhittəri šəŋkər  
jhaḍari thanu devnu aylo ani mhənalə/ kəsl rə əsvəl  
tugəl kannā:t kəslē sangtal rə/ tavvəli ram mhənalə/  
əsvəl mhənalē tuffəsə phəṭi:ga sanggati kennayi dosti  
dəvvornaka/ šəŋkər ayil tavvəli kōṇ mədət kərtki tōči  
khəro dostu/ itlə mho:nu ram šəŋkəralagi poḷəynastəna  
gā:və baju:kə vəttə rablə/

The real friend is one who helps in distress

In a certain village there lived two boys. One was  
named Shankar and the other Ram. Their houses were  
very close to one another. Ram and Shankar always

lived together and were good friends. Ram was an honest boy, but Shankar was very cunning. Shankar always used to say, 'in this world there are no such close friends as you and I'. But this was all mere pretence. Shankar called himself very courageous, but he was actually a first rate coward. On the other hand, Ram was really courageous, but a mere simpleton.

One day, Ram and Shankar went out of the village for a walk. While talking, they left the village and went far away in the forest. But they were so engrossed in their talk that they never noticed it. That forest was very big, and there were many wild beasts. When they had reached the interior of the forest, they saw a large bear.

When they saw the bear, both of them were scared. Ram said to Shankar, 'I say, what shall we do now? If we start running, then we will not survive. We can climb a tree, but I don't know how to climb a tree'.

Shankar was very much frightened. He said, 'Quick! Climb the tree. Nothing else can be done.' And without waiting to see whether Ram was climbing the tree or not, he quickly climbed a tall tree. Though Ram was very much scared, he did not lose his sense and lied down on his back on the ground. Just then the bear reached that place, and seeing him lying on the ground, came near him and started smelling. As soon as the bear came near him, Ram held his breath and remained quiet as if he were dead. The bear smelt his mouth, his ears and thinking that he was dead, it went away.

As soon as the bear was gone, Shankar came down from the tree, and asked, 'What was the bear telling you in your ear?'

Then Ram said, 'The bear said, 'never make friends with a liar like you. One who helps in difficulties alone is the true friend.' Having said thus, Ram started towards the village, without even looking at Shankar.

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## CHAPTER V

### SENTENCES

**Note :—**The phonemes included in the brackets are lost in rapid speech.

- |                                |                                                     |
|--------------------------------|-----------------------------------------------------|
| 1. This is a dog               | hē e:k(ə) su:nē                                     |
| 2. There are two dogs          | thə:y(i) do:n(i) su:nī assəti                       |
| 3. There are three dogs        | thə:y(i) ti:n(i) su:nī assəti                       |
| 4. Here is a cat               | həŋ(ga) e:k(ə) majjər(ə)<br>assə                    |
| 5. Here are two cats           | həŋ(a) do:n(i) majjər(ə)<br>assəti                  |
| 6. Here is a cat and<br>a dog  | həŋ(a) e:k(ə) su:nē an(i)<br>e:k(ə) majjər(ə) assə. |
| 7. The dog barks at the<br>cat | su:nē majjra(kə) pəlon(u)<br>bhəŋ(k)ta              |
| 8. The dog barks               | su:nē bhəŋ(k)ta                                     |
| 9. Dogs bark                   | su:nī bhəŋ(k)tati                                   |
| 10. This is a house            | hē e:k(ə) ghə:rə                                    |
| 11. There are two houses       | thə:y(i) do:n(i) ghə:r(ə)<br>assəti                 |
| 12. This is my house           | hē mægəl(ē) ghə:rə                                  |
| 13. These are my houses        | hī mægəl(i) ghə:r(ə)                                |
| 14. His house                  | tagil(ē) ghə:rə                                     |
| 15. His houses                 | tagil(i) ghə:r(ə)                                   |
| 16. Your (sg.) house           | tugəl(ē) ghə:rə                                     |
| 17. Your (sg.) houses          | tugəl(i) ghə:rə                                     |
| 18. I am in my house           | ha:v(ə) mægəl(ə) ghə:rā:t-<br>(ū) assə              |
| 19. Go to my house             | mægəl(ə) gha:r(a) və:cə                             |
| 20. My house is small          | mægəl(ē) ghə:r(ə) sa:n(ə)<br>assə                   |
| 21. These are five houses      | hī pā:c(ə) ghə:r(ə) assəti                          |
| 22. This is a small cart       | hi e:k(i) sa:n(i) ga:di                             |
| 23. These are two big<br>carts | hyə do:n(i) hədd(ə)<br>gadyə                        |
| 24. This is my book            | hē mægəl(ē) bu:kə                                   |
| 25. I have two books           | məlyya(gi) do:n(i) bukk-<br>(ə) assəti              |

- |                                  |                                         |
|----------------------------------|-----------------------------------------|
| 26. My books are here            | məgəl(i) buk(kā) haŋg(a)<br>assəti      |
| 27. I am in my cart              | ha:v(ā) məgəl(ya) gad̪yant-<br>(ū) assā |
| 28. Go to my cart                | məgəl(ya) gad̪yal(agi)<br>və:cə         |
| 29. Bring my book here           | məgəl(ē) bu:k(ə) haŋg(a)<br>ha:di       |
| 30. He is my father              | hə məgəl(ə) happusu                     |
| 31. I have one son               | mak(ka) ekl(ə) cəll(ə) assə             |
| 32. I have two sons              | mak(ka) dəg̊jən(ə) cəllə<br>assəti      |
| 33. I have three sons            | mak(ka) tɛg̊jən(ə) cəllə<br>assəti      |
| 34. My son is in the house       | məgəl(ə) cəllə ghərā:t(ū)<br>assə       |
| 35. My sons are in the house     | məgəl(ɛ) cəll(ɛ) gha:r(a)<br>assəti     |
| 36. My son has come              | məgəl(ə) cəll(ə) ayla                   |
| 37. My sons have come            | məgəl(ɛ) cəll(ɛ) ayləti                 |
| 38. His son                      | tagil(ə) cəllə                          |
| 39. His sons are here            | tagil(ɛ) cəll(ɛ) haŋg(a)<br>assəti      |
| 40. Your son is here             | tugəl(ə) cəll(ə) haŋg(a)<br>assə        |
| 41. Your sons are in the house   | tugəl(ɛ) cəll(ɛ) ghərā:t(ū)<br>assəti   |
| 42. She is my mother             | ti məgəl(i) a:vsu                       |
| 43. She is my daughter           | ti məgəl(i) cəlli                       |
| 44. I have one daughter          | mak(ka) ekl(i) cəll(i) assə             |
| 45. I have two daughters         | mak(ka) dəg̊jən(ə) cəll(ə)<br>assəti    |
| 46. My daughter is in the garden | məgəl(i) cəll(i) bagē:t(ū)<br>assə      |
| 47. His daughters                | tagil(yə) cəll(yə)                      |
| 48. His daughters are here       | tagil(yə) cəll(yə) haŋg(a)<br>assəti    |
| 49. Call your daughter           | tugəl(ɛ) cəllə:(kə) appəyi              |

50. Is she your sister? ti tugəl(i) bhyəṇ(i) və  
 51. No, she is my daughter nhə:yi ti mægəl(i) cəlli  
 52. My brothers and mægəl(i) bhavəṇḍ(ə) ghə-  
 sisters are in the rā:t(ū) assəti  
 house  
 53. He has three children tak(ka) təgjeṇ(ə) čerdvə  
 assəti  
 54. His children are young tagil(i) čerdvə sanṇ(ə)  
 assəti  
 55. Where are your tugəl(i) čerdvə khə:y(i)  
 children? assəti  
 56. My children are in the mægəl(i) čerdvə skulā:t(ū)  
 school assəti  
 57. My sons have gone to mægəl(ə) cəll(ə) skula:(kə)  
 school vəgelya:ti  
 58. My brother is young mægəl(ə) bha:v(u) sa:n(u)  
 assə  
 59. My two brothers are mægəl(ə) dægjeṇ(ə) bha:v-  
 young (ə) sann(ə) assəti  
 60. Here is your son haṅg(a) ass(ə) tugəl(ə)  
 cəllə  
 61. Here is her son haṅg(a) ass(a) tigəl(ə)  
 cəllə  
 62. Their sons are also taṅgil(ə) cəllcyi haṅg(a)  
 here assəti  
 63. Their house tagil(ə) ghə:rə  
 64. Their houses taṅgil(i) ghə:rə  
 65. The hands of the child čerdal(ə) ha:t(ə) sann(ə)  
 are small assəti  
 66. His baskets tagil(yə) muṭṭyə  
 67. Her basket tigəl(i) muṭṭi  
 68. I see you ha:v(ə) tuk(ka) pələytā  
 69. We see you ammi tuk(ka) pələytati  
 70. You (sg.) see me tū mak(ka) pələyta  
 71. The child sees him čerdū tuk(ka) pələyta  
 72. The child sees her čerdū tik(ka) pələyta  
 73. They see me tə mak(ka) pələytati  
 74. They see you tə tuk(ka) pələytati

- |                                     |                                |
|-------------------------------------|--------------------------------|
| 75. I see him                       | ha:v(ā) tak(ka) pələytā        |
| 76. I see her                       | ha:v(ā) tik(ka) pələytā        |
| 77. I see it                        | ha:v(ā) tē pələytā             |
| 78. I see them                      | ha:v(ā) taŋk(a) pələytā        |
| 79. I come here                     | ha:v(ā) haŋg(a) yəttā          |
| 80. We come here                    | ammi haŋg(a) yəttati           |
| 81. You (sg.) come here             | tū haŋg(a) yəttā               |
| 82. You (pl.) come here             | tummi haŋg(a) yəttati          |
| 83. He comes to me                  | tə məlləg(i) yəttā             |
| 84. She comes to our house          | ti amgil(ē) gha:r(a) yəttā     |
| 85. They come to school             | tē sku:l(a)(kə) yəttati        |
| 86. The child comes here            | čerdū haŋg(a) yəttā            |
| 87. The children come to the garden | čerdvā ba:gē:t(ū) yəttati      |
| 88. I go there                      | ha:v(ā) thə:y(i) vəttū         |
| 89. We go there                     | ammi thə:y(i) vəttati          |
| 90. They go to the field            | tē šettā:t(ū) vəttati          |
| 91. I go to the house               | ha:v(ā) gha:r(a) vəttā         |
| 92. We will stop here               | ammi haŋg(a) rabyā             |
| 93. The leaves fall from the tree   | jhaḍarthan(nu) pann(ā) pəḍtati |
| 94. The bird sits on the tree       | pəkšu jhaḍar(i) bəsta          |
| 95. He sleeps under the tree        | tə jhaḍamuḷa:(kə) niddəta      |
| 96. He hits the bird                | tə pəkša:(kə) marta            |
| 97. The birds fly                   | pəkš(ə) ubtati                 |
| 98. The animals are in the field    | jəna:vər(ā) šettā:t(ū) assəti  |
| 99. The cows are grazing            | gay(yə) cəṛət(ə) assəti        |
| 100. The cows give milk             | gay(yə) du:d(ə) dittati        |
| 101. We milk the cows               | ammi gay(yə) piḷtati           |
| 102. We ride horses                 | ammi gho:ḍyar(i) bəstati       |
| 103. They jump over the fence       | tē kumpṇarthan(u) uḍtati       |
| 104. The child falls down           | čerdū təggu pəḍta              |
| 105. He stands there                | tə thəy(i) ubrəta              |
| 106. He goes to the house           | tə ghəra:lag(i) vəttā          |

107. The child is sitting there čerđũ thəy(i) bəsljā  
 108. What do you eat? tũ kəsl(ē) khattā  
 109. I eat bread ha:v(ō) bređđ(ə) khattā  
 110. How many children have you? tuk(ka) kitl jə: ɳ(ə) čerđvō  
 assəti  
 111. I have three children mak(ka) tɛgjən(ə) čerđv(ō)  
 assəti  
 112. What is your name? tugəl(ē) na: v(ō) kəslē  
 113. My name is ..... mægəl(ē) na: vō .....  
 114. How old are you? tuk(ka) kitl(i) vərsō  
 115. I am fifty years old mak(ka) pənnas(ə) vərs(ō)  
 jallī  
 116. When do you get up? tũ kəɳ(a) uʔayta  
 117. I get up at six o'clock ha:v(ō) sə ɣhəntər(i) uʔaytā  
 118. Where do you live? tũ khəy(i) rabta  
 119. I live in the village ha:v(ō) həlyentũ rabtā  
 120. What do you do? tũ kəsl(ō) kərtā  
 121. I work in the field ha:v(ō) šəttā:t(ũ) ka:m(ə)  
 kərtā  
 122. I work in the other village ha:v(ō) tya ane:k(ə)  
 həlyent(ũ) ka:m(ə) kərtā  
 123. I am here ha:v(ō) haɳg(a) assō  
 124. We are here amm(i) haɳg(a) assəti  
 125. You (pl.) are here tummi haɳg(a) assəti  
 126. You (pl.) be here tummi haɳg(a) assa:ti  
 127. I am tall ha:v(ō) di:g(u) assō  
 128. You are tall tũ di:g(u) assō  
 129. She is tall ti di:g(i) assō  
 130. He is tall tɔ di:g(u) assō  
 131. We are tall amm(i) di:g(ə) assəti  
 132. They are tall tɛ di:g(ə) assəti  
 133. It is tall tē di:g(ə) assəti  
 134. The hill is high guđđ(ə) yettər(u) assō  
 135. The man is tall mənũš(u) di:g(u) assō  
 136. That man is great tɔ mənũš(u) tho:r(u) assō  
 137. That girl is lean ti ɕəlli sukd(i) assō  
 138. That man is short tɔ mənũš(u) guđđ(ə) assō

- |                              |                                           |
|------------------------------|-------------------------------------------|
| 139. This man is blind       | hə mənũš(u) kurđ(ə) assə                  |
| 140. The woman is blind      | baylmuniš(i) kurđi assə                   |
| 141. He is lame              | tə mənŋ(ə) assə                           |
| 142. She is clever           | ti huša:r(ə) assə                         |
| 143. The boy is deaf         | cəll(ə) kəpp(ə) assə                      |
| 144. The boy is lazy         | cəll(ə) əlši assə                         |
| 145. The good boy            | bəro cəllə                                |
| 146. The good girl           | budvənti cəlli                            |
| 147. The good boys           | budvənt(ə) cəllə                          |
| 148. The small child         | sa:n(ə) čerđū                             |
| 149. The small children      | sann(ə) čerđvā                            |
| 150. The big book            | həđ(ə) bu:kə                              |
| 151. The big books           | həđđ(ə) bukkə                             |
| 152. White horse             | dhā:v(ə) ghəđə                            |
| 153. The white horses        | dhā:v(ə) ghəđə                            |
| 154. The green leaf          | pačv(ē) pa:nə                             |
| 155. The green leaves        | pačvī pannā                               |
| 156. The large house         | həđ(ə) ghə:rə                             |
| 157. The large houses        | həđđ(ə) ghə:rə                            |
| 158. The beautiful village   | gomti həl̥li                              |
| 159. The beautiful villages  | gomtyə həlyə                              |
| 160. This story is good      | hi ka:ni bəri assə                        |
| 161. I like these five books | mak(ka)hī pā:c(ə) pustək-<br>(ə) avəđtati |
| 162. Come here               | həŋg(a) yə                                |
| 163. Go there                | thə:y(i) və:cə                            |
| 164. Bring some water        | thəđē udda(kə) ha:đi                      |
| 165. Call him                | tak(ka) appəyi                            |
| 166. Sit (down)              | bəysə                                     |
| 167. Speak slowly            | həgu:r(ə) ulləyi                          |
| 168. Tell me a story         | makk(a) e:k(i) ka:ni<br>sā:gə             |
| 169. Break it                | tē thun̥təyi                              |
| 170. Keep it down            | tē təg(gu) dəvvəri                        |
| 171. Lift it up              | tē ū:c(ə) ukkəli                          |
| 172. Read the book           | bu:k(ə) va:či                             |
| 173. Come to school          | sku:la(kə) yə                             |
| 174. Go home                 | gha:r(a) və:cə                            |

175. Bring back the book      bu: k(ə) pərət(ə) ha: ɖi  
 176. Call your brother      tugəl(ɕ) bha: va(kə) appəyi  
 177. Sit down on the      təggu nəlar(i) bəysə  
      ground  
 178. Stand on the bench      benčar(i) ubra  
 179. Speak a word      e: k(u) šəbd(u) ulləyi  
 180. The dog is here      su: nē haŋg(a) assə  
 181. The dog is there      su: n(ē) thə: y(i) assə  
 182. The book is below the      bu: k(ə) ʔəblatəg(u) assə  
      table  
 183. The book is on the      bu: k(ə) ʔəblačər(i) assə  
      table  
 184. The sky is above      aka: š(ə) vəyr(i) assə  
 185. The earth is below      pruthɣi təgg(u) assə  
 186. The tree is on this      jha: ɖ(ə) hɛ baju: (kə)  
      side      \* assə  
 187. The tree is on that      jha: ɖ(ə) tɛ baju: (kə) assə  
      side  
 188. The tree is yonder      jha: ɖ(ə) idrar(i) assə  
 189. I am near the tree      ha: v(ɔ̃) jha: ɖalaggi assə  
 190. I am far from the tree      ha: v(ɔ̃) jha: ɖalagthan(u)  
      dhur(ə) assə  
 191. I am close to the tree      ha: v(ɔ̃) jha: ɖalaggi assə  
 192. He is away      tɔ dhur(ə) assə  
 193. He went away      tɔ dhur(ə) vəjgələ  
 194. He went up      tɔ vəyr(i) vəjgələ  
 195. We went away      ammi dhur(ə) vəjgələ  
 196. He came down      tɔ təgg(u) aylə  
 197. I fell down      ha: v(ɔ̃) təg(gu) pəlɬ  
 198. Air is everywhere      həv(a) səŋkəɖey(i) assə  
 199. He is nowhere      tɔ khəyɪ na  
 200. I looked for it every-      ha: v(ɛ) tɛ səŋkəɖey(i)  
      where      pələylɛ  
 201. I found it nowhere      mak(ka) tɛ khəyɪ mɛɬɪ  
 202. Come in      bhittər(i) yə  
 203. Step on the stone      phatračər(i)      \* pa: y(u)  
      dəvvəri  
 204. Go round      suttu və: cə

205. Jump over the fence kumpṇačēr(i) than(u) u: də  
 206. Go below the cart gaḍye: č(a) mu: lā: t(ū)  
 və: cə  
 207. The bird is in the cage pəkšu pinjərēt(ū) assə  
 208. The bird is on the pəkšu jhaḍačēr(i) assə  
 tree  
 209. The bird is in the nest pəkšu ghu: dant(ū) assə  
 210. A big basket ho: ḍi muṭṭi  
 211. The basket is big muṭṭi ho: ḍi assə  
 212. Hard wood ghəṭṭi lakkudə  
 213. The wood is hard lakkud(ə) ghəṭṭi assə  
 214. The dirty hand bhurs(ə) ha: tu  
 215. The hand is dirty ha: t(u) bhurs(ə) assə  
 216. I came yesterday ha: v(ə) ka: l(i) aylō  
 217. We came yesterday ammi ka: l(i) ayle  
 218. He killed the bird tan(nə) pəkš(u) ka: l(i)  
 yesterday marlo  
 219. I am coming ha: v(ə) yəttə assə  
 220. He is killing the bird tə pəkšu martə assə  
 221. I shall come tomorrow ha: v(ə) pha: y(i) yəttā  
 222. I will kill the bird ha: v(ə) pəkšu pha: y(i)  
 tomorrow martā  
 223. I come every day ha: v(ə) nityə yəttā  
 224. He always kills birds tə kennay(i) pəkš(ə) marta  
 225. I may come ha: v(ə) yəvčə(kə) pha: və  
 assə  
 226. He may kill the bird tə pəkša(kə) ma: ru(kə)  
 pha: və assə  
 227. I should come ha: v(ē) yəvkajə  
 228. He should kill the bird tanne pəkša(kə) marka  
 229. I ought to come ha: v(ē) yəvkajə  
 230. He ought to write tann(ε) e: k(ə) bu: k(ə)  
 a book borō: kajə  
 231. I want to come mak(ka) yəvč(ē) mənā: t-  
 (ū) assə  
 232. He wants some money tak(ka) thəḍə pəyš(ε)  
 jāvkati



233. I like to come           mak(ka) yōvč(ε)  
                                          mōnā:t(ū) assə
234. He liked to eat fruit   tak(ka) phō:l(ō) khāvč(ē)  
                                          mhəll ər(i) pri:ti
235. I came before you      ha:v(ō) tu:v(ē) yōvč(ε)  
     (came)                   pəyle aylō
236. He did the work       tū:v(ē) korč(ε) puđe tannə  
     before you did       ka:m(ə) kəllē
237. Who will come with   məgəl(ε) sangat(i) kəpə  
     me?                   yətlē
238. I shall come           ha:v(ō) yətlō
239. My brother will come   məgəl(ə) bha:v(u) yətlə
240. When are you going?   tū kənn(a) vətta
241. We shall go tomorrow   amm(i) pha:yi vətle
242. When did he come?   tə kənn(a) aylə
243. He came yesterday and   tə ka:l(i) aylə an(i) vəjgələ  
     went
244. It is well that he   tə ayl(ə) mhoṇ(u) bərə  
     came                   jallē
245. Go and come back      və:cun(u) yə
246. I am not going       ha:v(ō) və:cəna
247. I shall not go       ha:v(ō) və:cəšna
248. Why are you going?   tū kəllya:(kə) vəkka
249. Why should I go?      ha:v(ē) kəslya:(kə) vəkka
250. I shall go after he   tannə ya:nəpəḍ(ε) ha:v(ō)  
     comes               vəttā
251. I shall go if he comes   tann(ε) aylər(i) ha:v(ō)  
                                          vətlō
252. You must go           tu:v(ē) vəkka
253. What did you say?   tu:v(ē) kəsl(ē) mhəllē
254. I told you to come   ha:v(ē) tuk(ka) yōvča(ka)  
                                          sanglē
255. I said nothing       ha:v(ē) kəsleyī mhə:nṇi
256. How shall I speak?   ha:v(ō) kəšš(i) ṃllōvū
257. You should say thus   tu:v(ē) əšš(i) mhoṇka
258. What is this called?   hak(ka) kəsl(ē) mhəṇtati
259. Who is he?           tə ko:ṇu

260. Where does he come to khə:y(i) thavn(u) yətta  
from ?
261. Who are those men att(ō) ayl(ə) tə lo:k(ə)  
who have just come ? kəṇə
262. They (are) merchants tə vyapari
263. Do say thus ašš(i) mhoṇka
264. Do not say thus ašši mho:ṇaka
265. These are not good hə bər (eči) šəbd (ə) nho:yi  
words
266. What is that ? tē kəslē
267. That is a house tē e:k(ə) ghə:rə
268. Whose house is that ? tē kəṇa:l(ē) ghə:rə
269. It is mine tē mægə:lē
270. That house is to be tē ghə:r(ə) vikč(ē) assə  
sold
271. What will you give for tū tak(ka) kitl(ē) dišši  
it ? (di:ši)
272. You stay here, I shall tū haṅg (ga) ra:bə ha:v(ō)  
go vətā
273. Look at him tak(ka) pə:lə
274. I cannot do this work mak(ka) hē ka:m(ə)  
koru(kə) jayna
275. They will ask me tə mak(ka) vičartə
276. They may ask tə nimgū:čə pha:və assəti
277. I have nothing with mallyag (i) kəsəleyī na  
me
278. I made it myself tē ha:vēč(i) kallē
279. You may go, I shall tu:v(ē) vəččedə ha:və  
stay rabtā
280. I am not leaving you ha:v(ē) tuk(ka) əklyə:kə  
alone səṇṇa
281. Can you do it ? tuk(ka) tē koruk(ə) jatt(ə)  
və
282. We cannot do it am(ka) tē koru(kə) jayna
283. Everyone went there prəti əklə thə:y(i) vəjgelo
284. Everything is lost səgəlē(yi) na-jallē
285. All those you have tu:v(ē) appəyi(lə) səgley(i)  
called have come ayləti

286. I came last of all      ha:v(5) sǝglǝgǝl (ɛ)  
                                         nǝntǝr(ə) aylǝ
287. I came last              ha:v(5) kǝdɛ:r(i) aylǝ
288. He is the eldest son    tǝ ho:d(u) cǝllǝ
289. Invite them all for    tajk(a) sǝglǝkǝ ǝǝvɲa(kǝ)  
                                         appǝyi
290. It is done              tǝ kǝllyǝ
291. It may happen          tǝ ǝǝvčǝ(kǝ) pha:vǝssǝ
292. It has happened        tǝ ǝallyǝ
293. It is impossible        tǝ šǝkyǝna
294. It is night              attǝ rat(i) jalli
295. Where do you live?    tǝ khǝ:y(i) rabta
296. Where have you gone    ratti tǝ khǝ:y(i) vǝjǝlelǝ  
                                         during the night?
297. The house I live in is    ha:v(ǝ) rabč(ǝ) ghǝ:r(ə)  
                                         hǝd(ə) assǝ
298. Are they at home?    tǝ ghǝ:r(a) assǝti vǝ
299. Let them all come        tǝ sǝglɛy(i) yǝnvoti
300. Let it remain            tǝ tǝši:(č) assvǝ
301. You must not remain    tǝ haɲg(a) aščǝ(ka) najǝ  
                                         here
302. Do not tell lies        phǝtǝti ullǝnǝka
303. Not that one, but this    tǝ nhǝ:yi hǝ
304. This is not good, give    hǝ bǝ:r(ǝ) na makka tǝ ɖi  
                                         me that
305. Besides this, I want    hǝ nǝnt(a) mak(ka) ani  
                                         something else      kǝslɛki ǝǝ:vka
306. I want some more        mak(ka) ani thǝdǝ ǝǝvka
307. If they do not want it,    tǝ tajk(a) nakkjallɛr(i)  
                                         give it to me        mak(ka) di
308. Do not go to bed so    itl(ɛ) vǝgg(i) niddǝnǝka  
                                         soon
309. How are you related    tǝ tak(ka) kǝslǝ lɛkta  
                                         to him?
310. We are not related        ammi lɛkkǝnati
311. He is writing a book    tǝ ɛ:k(ə) bu:k(ə) bǝrɛyta  
                                         assǝ

312. I am taking as much    tū kitl(ē) ditt(ə) ki titlē  
as you give                    ghatt(ə) ha:vā
313. Open the door            ba:gil(ə) ka:ḍi
314. Close the door          ba:gil(ə) gha:li
315. I have never seen you    ha:v(ā) tuk(ka) haḍḍi  
before                        pəyl(ē) pəḷəyni
316. I used to meet him      ha:v(ā) tak(ka) mēṭalā
317. You do not know, nor    tukkay(i) gotna makkay(i)  
do I                            gotna
318. Have you got no        tuk(ka) ghə:rə na və  
house?
319. Let some one of you    tumgil    pəyki    kəṇəyṭəri  
go and fetch him            ek(ə)    və:cun    tak(ka)  
                                     ha:ḍo
320. Who will give money    tuḷḷas(ē)            manuṣṣako  
to a man like you?        kəṇ(ə) pəyṣ(ē) ditlē
321. What kind of work is    kəsl(ē)            nəmunyač(ē)  
that?                        ka:m(ə) iē
322. Why have you left      tu:v(ē)    tugəl(ē)    ka:mə  
your work half-            ərdə kornu kəslə səllyā  
done?
323. It is of no use            tajḷə kəsləyi upyo:g(u) na
324. Come after four        ča:r(i) ghəṇṭə nəntər(ə) yə  
o'clock
325. Come within an hour    ek(ka) ghəṇṭ(ē) bhittər(i)  
                                     yə
326. Do whatever you like    tuk(ka)    jā:vka    jallil(ē)  
                                     kə:ri
327. There is no use of      təgḷəṇā:gl(ə)    kəsləy(i)  
three men, one is        upyo:g(u)    na    ek(ə)  
enough                        pu:rə
328. We came by this        ammi hē rəstən(ē) aylə  
road
329. We came in a cart        ammi ga:ḍyent(u) aylə
330. We came on foot        ammi cəmku:n(u) aylə  
walking
331. I went there            ha:v(ā) thə:y(i) vəjgelā
332. He went to school        tə sku:la(kə) vəjgelə

333. I have gone to my friend ha:v(ə) mægəl(ə) mitral(ə)  
gha:r(ə) vəjgelʃ
334. She has gone to her mother ti tigəl(ə) avsu:lə(gi)  
vəjgelya
335. I had done this before ha:v(ə) hē phu:d(ə) kellyā
336. He had spoken it to me tə mælyagi ullayilə
337. They went before I came ha:v(ə) yōvč(ə) pəyl(i) tə  
vəjgele
338. I was sleeping all day ha:v(ə) səglo:divs(u)  
niddəlilə
339. Now I have slept attā ha:v(ə) niddəlā
340. He was sleeping when I went to see him ha:v(ə) tak(ka) polon-  
čə(ka) vəjgel(ə) tavəli  
tə niddəlilə
341. He is lying down and reading tə niddon(u) vactə assə
342. He was lying on the ground when I saw him ha:v(ə) tak(ka) pələyil-  
tavəl(i) tə nɛlar(i)  
pəllilə
343. He had done this before hē tan(nə) phu:d(ə)  
kellilē
344. He may have gone before I reach him ha:v(ə) pāvč(ə) phu:d(ə)  
tə vəjgelelə assu(kə)  
pha:vəssə
345. He may be married tagil(ə) ləgnə jallil(ə) assu  
pha:vəssə
346. If horses had wings they would have flown ghəḍēk(ə) pakk(ə) aššil-  
jallyar(i) tə ubtəšilə
347. If he has studied he will pass tann(ə) abhyā:s(u) kellil-  
ləslə(i) tə pa:sjatlə
348. If the train is late, we may catch it tre:n(ə) ve:lkoru ayləri  
amka məltəlē

350. He came out of the house      tə ghə:rā:than(u) bha:yr(ə)  
aylə
351. He went through the field      tə śəttā:than(u) vəjgələ
352. She collected the fallen fruits      tinne təggu pəllil phə:lə  
vəṭṭu kelli
353. Printed books are easy to read      čhappil(i) bukk(ə) vač-  
čuk(ə) səsa:rə astati
354. How far will you come ?      tū kitl dhu:r thayi yətlə
355. I shall come as far as your home      ha:v(ə) tugəl(ə) ghəral(ya)  
thay(i) yəttā
356. I never left my native town till now      ha:v(ə) a:ji thay(i) məgəl(ə)  
gā:v(ə) soṇṇi
357. Do not go before I come      ha:vē yəṽč(ə) phu:ḍ(ə)  
vəccu:nəka
358. He may still come      tə ajuni kəyi yəṽč(ə) (kə)  
pha:vəssə
359. It is late, he will not come now      attā ve:l(u) jallə ani tə  
yəśna
360. He will come after a week      tə e:k(u) aṭhəvḍnəntər(ə)  
yətlə
361. How tall you have grown !      kitl(ə) ətṭər jalla tū
362. He seems still young      tə əju:ni sa:n dista
363. Some are new, some are old      thəḍə nəv(ə) assəti thəḍə  
pərn(ə) assəti
364. His brother is not so clever      tagil(ə) bha:v(u) titl(ə)  
budvənt(u) na
365. Learn one lesson every day      nittyəyi e:k(u) pa:ṭh(u)  
ši:kə
366. How many words do you know ?      tuk(ka) kitl(ə) śəbd(ə)  
gottu assəti
367. This is not eatable      hē khāvē sarkh na
368. This water is not drinkable      hē udda:kə pīvē sarkh na
369. Is such a thing possible ?      əsl(ə) kəslēyi śəky(ə)  
assəve

370. Who knows ? ko:ṇak(ə) gottu  
 371. What do you want ? tuk(ka) kəs(ē) jāvka  
 372. Work in the day and divs(a) ka:mə kori ani  
       sleep at night ratti niddə  
 373. A month has thirty ek(ka) mhəyne(kə) ti:s(ə)  
       days divəsə  
 374. There is a stone in ambya(čə) bhittər(i) katto  
       the mango assə  
 375. A bull has two horns bəylak(ə) do:n(i) šingā  
       astati  
 376. This is my usual hē mægəl(ē) nittyačē  
       food kha:ṇə  
 377. Some fish are big thoḍyō maslyə hoḍḍə astati  
       some are small thoḍyə sannə astati  
 378. The snake moves sərpu vākəḍə ti:kəḍə vətta  
       zigzag  
 379. The dog runs fast su:ṇē jəra:n(ə) dhā:vta  
 380. Keep the fruit covered phə:l(ə) dhā:kun(u) dōv-  
       vəri  
 381. Birds have wings pəkšā:k(ə) pakk(ō) assəti

# CHAPTER VI

## VOCABULARY

The alphabetical order followed is :

a, ə:, a, a:, i, i:, u, u:, e, e:, ε, o, o:, ɔ, k, kh, g, gh, ŋ, č, čh, j, jh, c, j, jh, t, th, d, dh, n, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, l, v, š, s, h, f. The verbs are given in the form of Imp. 2 P. sg. or as a verbal noun when the root form is not elicited.

æccu	mould	attechəy ni	paternal
əthra	eighteen		aunt's
əddə:cə	two and		daughter
	half.	attechə:vu	paternal
əgdi	fully		aunt's son
əpma:nu	insult	ani	and
əbhrəkə	mica	appədi	to touch
əbya:su	habit	appəyi	to call
əma:sə	new moon	ambə	mango
	day	ammi	we
əyši	eighty	amšē	sour
ərdə	half	ayta:ru	sunday
əšəktə	weak	ayda:nə	pot
əšši	thus	a'llē	ginger
əslē	such	alsandə	beans
əsvələ	bear	ałši	lazy
ə:tə	condition	ava:ju	noise
aka:šə	sky	avkhələ	naughty
akro:də	walnut	avngalē	cloth
agga:di	train	avrc	kidney
əyğəə	courtyard		beans
əyğə	body	assuđi	to winnow
əjjo	grandfather	asti	estate
əjji	grandmother	a:ji	today
ətti	cooking pot	a:tə	eight
əthəvdə	week	a:tma	soul
ədkittə	nut-cutter	a:tya	paternal
əđli	blade fixed		aunt
	to a plank	a:mbəru:ku	mango tree
əttā	now		



a:ya:lə	mane	udari	open
a:ykə	hear	uda:ri kəri	to open
a:yda:nə	utensils	udde:šu	intention
a:fu	opium	udda:kə	water
a:rop korco	to accuse	unduru	rat
a:rti	lamp wor- ship	upa:su	fast
a:vəḍčē	to like	upčā:ru	treatment
a:vsu	mother	ubtē	measles
a:ša	hope	ubra	to stand
a:šcəryə	wonder	ummə ghə	to kiss
a:ščē	to be	uləṭ	on the con- trary
a:stikə	theist	uru:tə	round
ā:gə	body	ussəḷ	to surge up
ā:tqē	intestine	ulləyi	to say
ikra	eleven	uššē	pillow
ičča	wish	u:ḍə	to fly
idra:ri	in front of	u:ḍə	to jump
indrədhənušyə	rainbow	u:nē kəri	to subtract
istri	iron	u:və	louse
ukkəḷi	to lift	u:varu	flood
ukḍə tandu:- ḷu	boiled rice	ū:cə	tall
uggəḍi	to open	ū:cə	top
ugḍa:s kəri	to remember	ū:tu	camel
uṇṭə	thumb	ekoṇi:sə	nineteen
uḷa:ḍ -	to dawn	ekdamə	suddenly
ujjə kə:ri	to kindle	e:kə	one
ujjə	fire	ekḍə kəri	to gather
ujvə	right	eklo:či	alone
ujja kaḍḍi	match stick	erḍel telə	caster oil
uṭṭa	to rise	o:ghu	current
uḍidu	black gram	kəṭhin	hard
uḍḍəyi	to throw	kəjjələ	collyrium
uttərə	the north	kəḍē:cə	last
utkaḍə	purgative	kəṇṅəḡə	sweet potato
vəkkəḍə		kəṇḍi	window
uthələ	shallow	kəṇkəṇu	headache
		kəṇḷu:sə	miser

kəpa:tə	cupboard	katqi	skin
kəpa:lə	forehead	katri	scissors
kəppə	cup	kanəsə	file
kəbu:tərə	pigeon	kandə	onion
kəbbu	sugarcane	kandqi	mirror
kəmələ	lotus	kappusu	cotton
kəma:nə	arch	kapsal jha:-	cotton plant
kəyru	rubbish	də	
kər kaqi	to sweep	kambəli	blanket
kərgəyi	to dissolve	kambəlgə:ru	sheep
kərgəyi	to melt	kaydə	law
kərṇḍəkə	spectacles	kaylə	crow
kəlingəḍə	water melon	karatē	bitter gourd
kəlləkə	why <sup>1</sup>	kaḷoku	darkness
kəsləkə	why	kasəvə	tortoise
kəllē	what	ka:ki	paternal
kəslē	what		uncle's wife
kəḷčē	to under-stand	ka:ka	paternal uncle
kəši	how	ka:gədə	letter
kəšipuni	somehow	ka:gədu	paper
kəštə	labour	ka:cə	glass
kəsətə	acrobatics	ka:pi	to cut
kə'yupuṇi	sometimes	ka:m kəri	to work
kə:du	bitter	ka:yli	frying pan
kə:ḍə	cliff	ka:rəṇə	cause
kə:phə	phlegm	ka:l	time
kə:yi	than	ka:li	yesterday
kə:ri	to do	ka:lə	black
kə:sayi	butcher	ka:lmi:ri	black pepper
kə:vəru	envelope	ka:šē	bell metal
kakqi	cucumber	ka:štī	loin cloth
kaḡkəṇə	bracelet	kā:thu	coast
kajju	cashew fruit	kā:thu	edge
kaju bi	cashew nut	kā:ti	to carve
kajjuḷə	glow-worm	ki	that
kaṇṭegəṇi	centipede	kitli	kettle
katto	mango stone	kirgəṇə	skirt

kirnaṭilo	very weak	kəbeḷə	cabbage
killə	fort	keḷē	banana
killonṇi	hiccough	kotəmbəri	coriander
ki:ḍə	insect		seed
kuṇkəḍə	cock	komḍi	hen
kuṇkḍapi:lə	chicken	korā:tüvčē	to bore
kuṭṭukə	ear orna- ment.	korṭə	court
kuṇḍi	pot (for plant)	koḷolu	flute
kumbaru	potter	koḷunduru	big rat
kuraḍi	axe	ko:kiḷa	cuckoo
kuru:pə	ugly	ko:ṭu	coat
kurḍə	blind	ko:ḍē	puzzle
kullə	buttock	ko:pu	anger
kuḷitu	horse gram	ko:li	fisherman
kuḷarə	girl's mother's home	koṭgē	cowshed
kuḷḷə	dwarf	koṇə	who
kuṣṣilē	rotton	ko:ṇu	who
kuṣṣē	to rot	kəpčē	to get angry
kusti	wrestling	kəṇḍə	cock
ku:ḍə	room	kəyṭə	sickle
ku:rṭu	waist	kəḷḷə	fox
ku:li	labourer	kəḷə	bud
kemuṇḍə	water melon	kəli	bud
kempə	ruby	kəḷṭə	spider
keḷphu:lə	plantain flower	kəḷsə	coal
ke:kə	cake	kəfi	coffee
ke:li	plantain tree	kru:rə	crucl
ke:səri	saffron	kla:rku	clerk
kənnə	when	kṣə:m korči	to forgive
kədnə	when	khəjjuru	date palm
kənnayi	any time	khəṭḷə	law suit
kənnaytəri	sometimes	khəṭirə	for
kəppe	deaf	khəṭkhəṭayi	to boil
		khənčē	which
		khəre:pəṇə	truthfulness
		khərkəṭē	defiled
		khərkəṭəri	rough
		khərgəsə	saw

kharcayī	to spend	kho:lə	deep
khərju	itch	khō:bi	to prick
khəvlə	churning rod	khəbrē	coconut kernel
khə:tə	manure	khərē	spade
khə:du	chalk	gəndhəkə	sulphur
khə:ni	to dig	gəbbaščē	to be silent
khə:ni	mine	gəri:bə	poor
kha:ni	mine	gəruḍu	eagle
khə:nu	drawer	gərduddi	smooth
khə:yī	where		gourd
khə:rē	truth	gəvli	milkman
khə:rpi	to scratch	gə:lə	neck
kha	to eat	gə:vu	wheat
khakkē	arm-pit	gəddəvə	ass
khaṭiku	butcher	ganda jha:ḍə	sandlewood
khaṇḍ	to cut	gəvṇḍi	mason
khaṇḍə	shoulder	gāyḍulə	earthworm
khambo	pillar	ga:yī	cow
kha:ḍə	beard	ga:rə	hail
kha:li	idle	ga:jəṛə	carrot
kha:li	empty	ga:lu	cheek
khā:ki	cough	ga:və	village
khiccayī	to stick	ga:li	to filter
khiso	pocket	ga:lṇē	strainer
khi:li	bolt	gā:tə	to meet
khi:ši	to scrape	gā:ti	joint
khunṭi	peg	gā:dilma:ši	wasp
khurēi	chair	gidhaḍə	vulture
khū:ni	murderer	gi:lə	to swallow
khū:lu	heel	gu	excrement
khū:ši	delight	guggumu	owl
khekḍə	crab	guṭṭu	a secret
khe:lu	game	guḍḍē	short
khelə	to play	guḍḍə	hill
khogirə	saddle	guḍguḍu	thunderbolt
khopporu	elbow	gun	virtue
		guṇsuṇə	pin

gupitə	secret	ghu:du	cage
gupči	sparrow	ghu:bədə	owl
guptə	secret	ghū:və	to turn round
gurbini	pregnant	ghē:də	rhinoceros
gurva:ru	thursday	ghɛ	to take
gulabə	rose	ghədə	horse
gu:ni	to multiply	ghəsa:lē	ribbed gourd
gu:li	pill	čəkrə	wheel
gu:li	tablet	čəṭni	chutney
gu:ha	cave	čəndru	moon
grə:həṇə	eclipse	čəppələ	sandals
glə:sə	glass	čəmcə	spoon
grɛne	span	čərčə	church
grə	line	ča	tea
godcl tələ	ground nut oil	čəḍḍi	shorts
gottu assə	to know	čabuku	whip
gobboru	ash	čəlisə	forty
gomtē	charming	ča:ku	knife
go:ndu	gum	ča:dərə	bed-sheet
go:li	bullet	ča:ri	four
gədə	gur	čikɛ	little
gədə	sweet	čikkolu	mud
ghəṭṭi	hard	čidayi	to tease
ghəṭṭi	solid	čittələ	deer
ghəṭṭi kəri	to tighten	čitto	leopard
ghəḍya:lə	clock	činnə	sign
ghə:di	fold	čippuṭə	wedding necklace
ghə:di kəri	to fold	čibbədə	water melon
ghə:rə	house	čimṭə	tongs
ghənyarə	dirty	čimpi	sparrow
ghaln ghə	to wear	čimṇel tələ	kerosene
gha:ṭi	to churn	čilkə	latch
gha:ṭu	ghat	či:mṭi	to pinch
gha:yu	wound	či:lə	bag
gha:li	to put	čī:cə	tamarind
gha:ši	to rub	čəṇḍu	ball
ghā:ṭə	bell		

čerdū	child	cambaru	shoemaker
če:di	prostitute	camdē	leather
čha:pčē	to print	camkaļu	wart
jaṅgli	man from the forest	caḷṇē	sieve
jaḷju	judge	ca:ndi	silver
jaṇmu	birth	ca:bə	to bite
ja:gə	world	cā:gə	good
ja:du	witchcraft	cā:dṇē	moonlight
ja:dugaru	magician	cukkəyi	to avoid
jivši mari	to kill	cunṇo	lime
ji:bə	tongue	cu:kə	fault, to make
ji:rē	cumīnseed		a mistake
ji:vəntu	alive	cu:pə	sharp
ji:vu	life	cori kəri	to steal
ji:ki	to win	co:ri	to steal
jhē:ḍə	flag	corčē	to rob
jaḱetə	waist-coat	co:ri	theft
jaṇəṇə	meal	co:ru	thief
jo:tišu	astrologer	cō:či	beak
caṭṭē	flat	jəkhəmə	wound
certē	ring-worm	jəna:vəṇə	beast
cərkha	spinning wheel	jəbḍə	jaw
calli	daughter	jəminə	land
calli	girl	jəmkhanə	carpet
callə	son, boy	jəla:rə	mosquito
callovčē	to drive	jə:gə	to live
cəvəṇḍi	female ghost	jə:ḍə	heavy
cəvtə	fourth	jə:ləyi	to burn
cəvda	fourteen	ja	to become
cə:ḍə	to climb	jəmbəyi	yawn
cə:ḍə	more	jāvčē	to happen
cə:mka	to walk	ja:di	thickness
cə:rəyi	to graze	ja:nvē	sacred thread
cə:və	taste	ja:li	net (small)
canni	squirrel	ja:lē	net (big)
campē	champak	ja:lə	envy

ja:və	husband's brother's wife.	dha:lə	shield
jā:blə	violet	dhē:k di	to belch
jā:vəyī	son-in-law	təggu	down
juga:ru	gambling	təggu	bottom
jo:dsuyi	to join	təttu	pony
jo:r	force	təmbaku	tobacco
jəpalə	swing	təmbu	tent
jədə	to earn	təya:rə	ready
jhəgjhəgčē	to shine	təra:ju	balance
jhəgəđē	quarrel	tərčē	to float
jhəggəđi	to quarrel	təlva:rə	sword
jhərlo	cockroach	təl ha:tu	palm
jhə:rə	stream	tə:nə	grass
jha:də	plant	tə:lghe:rə	cellar
jha:đi	to sweep	tə:li	to fry (oil)
jha:đi	small wood	tə:lē	lake
jhađuvalə	sweeper	tə:lə	bottom
jha:đu	broom	tə:ri	yet
jha:đla:yi	to plant	tə:və	plate
jho:pđi	hut	takđi	balance
təkkələ	baldness	tandulu	rice
ta:lə	cymbal	tannekə	breakfast
tikta	it lasts	tambē	copper
tinne	tin	ta:kə	butter milk
tuva:lə	towel	ta:jē	fresh
tuva:lə	towel	ta:ni	to pull
təbələ	table	ta:nə	thirst
təmetə	tomato	ta:pu	fever
toppi	cap	ta:mđə	pumpkin
to:lə	locust	duddi	
təreyi	to decide	ta:rikhə	date
thikki	nose orna- ment	ta:ši	to scrape
da:və	left	ta:su	hour
dukkərə	pig.	tā:bđə	red
		ti	she
		titto	that much
		timbəyi	to soak
		timbilə	drenched

tīlɛl tɛlə	sesamum oil	də: ri	valley
tisrə	third	də: li	to grind
ti: kə	hot (taste)	dā. vā	dew
ti: ni	three	dakkəyi	to show
ti: ru	shore	dantē	grinding
ti: lu	sesame		stone
ti: sə	thirty	dəntu	worm
tummi	you (pl.)	dantu: ni	comb
tuḷəṣi	basil	darlə	man
tū	you (sg.)	darlə	male
tu: pə	ghee	da: ti	to press
tu: ri	point	da: tə	thick
tē	it	da: di	molar tooth
tera	thirteen	da: ru	liquor
tɛlə	oil	da: ru	wine
tɛllacə	oilman	da: lčini	cinnamon
tə	he	dā: tu	tooth
təḍə	mouth	dī	to give
təḍə	face	dimbi	knee
to: ri	gram	divəsu	day
to: fə	cannon	divli	oil lamp
thəṇḍi	cold	dīvčē	to lend
thə: yī	there	dīs	to appear
thavnu	from	dī: gə	long
thunṭəyi	to pluck	dī: və	lamp
thunṭəyi	to break	dī: su	day
thu: kəri	to spit	dukandarū	shopkeeper
thəḍē	little	dukkə	pain
tho: ru	fat	dukkhə	sorrow
dəkṣiṇə	south	duḍḍə	money
dəpu: lilo	tired	duḍḍu	wealth
dəpu: čē	to be tired	dudvalə	milkman
dəṇḍə	fine	durbə: lə	poor
dəmmo	asthma	dusrə	second
dəya: lu	kind	du: ki	pain
dəldələ	marsh	du: də	milk
dəvlə	ladle	de: du	one and a
dəvvəri	to place		half
də: ya	mercy	de: šu	country



de:vi	small-pox	dhu:vəru	smoke
de:vu	god	dho:təṛə	dhoti
de:ru	husband's	dho:bi	washerman
	brother	dho:rnu	onward, from
	(younger)	dhənpa:rə	noon
dəvələ	temple	nəkṣətrə	star
de:vdutu	angel	nəṇədə	husband's
dēvə	to climb		sister
	down	nəttu	nose
doggə	both		ornament
do:ṇi	boat	nəntə	besides
do:ni	two	nəntərə	after
do:ri	string	nəṛəkə	hell
dələ	eye	nəlyə:ri	otherwise
dra:kṣu	grape	nəvvə	nine
dhə:ḍpəḍə	movement	nəvvədə	ninety
dhəḍavčē	to hammer	nə:yə	smooth
dhənuṣṣa	bow	nə:li	rolling pin
dhəbdhəbə	waterfall	nə:lə	tile
dhə:yī	curds	nə:lu	tap
dhə:ri	to hold	nə:vinə	new
dhə:ri	to catch	nə:vē	new
dhə:və	white	nagḍə	naked
dha	ten	naṅkuṭə	nail
dhakṭi	co-wife	naṅgəri	to plough
	(younger)	naṅgəru	plough
dha:ṭu	hot smell	nəttu	grandson
dhā:knē	lid	nəringə	orange
dhā:pī	to cover	nərlə tēlə	coconut oil
dhā:və	to run	na:təkə	drama
dhiṇḍə	naughty	na:nē	coin
	(child)	na:ti	grand
dhu:kē	mist		daughter
dhu:ḍi	man's	na:gu	cobra
	brother's	na:rlu	coconut
	daughter	na:stikə	atheist
dhu:pə	incense	nā:kə	nose
dhu:yi	to wash	nā:kpudə	nostril
dhu:rə	far away		

nā:či kəri	to dance	pəṭəngu	kite
niṭhə	straight	pəṭṭələ	sari
nityə	daily	pəṭhyə	diet
nityəyi	always	pəḍ mhaṇčē	to sing
nidde	to sleep	pəntə	time (as in three times)
nidde	to lie down	pəndra	fifteen
nippəyi	to hide	pənnasə	fifty
nibba	nib	pəyri	day before yesterday
nimbuva	lemon	pəylē	before
nisəṇi	ladder	pəylo	first
nisəri	to slip	pəyṣə	money
nividyu	offering	pəri:kṣā	examination
ni:dələ	forehead	pəratə	again
ni:mgi	to ask	pərat yə	to return
ni:ri	wrinkle	pərabə	festival
ni:lə	blue	pəra:ti	pan
nuksa:nə	loss	pərməlu	essence
nələ	floor	pəršu	battle axe
no:kəru	servant	pərvətu	mountain
nhə:yī	river	pərvu:či	to groan
nha	to bathe	pəlaru	plate
nha:ṇi	bathroom	pəščimə	west
nha:vi	barber	pəščā:tapu	repentence
pəkṣu	bird	pəsəri	to spread
pəḡḡe	dice	pəsəryi	to spread
pəṭṭə	belt	pə:də	to fall
pəḍuvələ	serpent	pə:ri	fairy
	gourd	pə:rā	day after to-morrow
pəḍḍə	curtain	pə:rḍi	basket
pəṇti	great grand daughter	pə:leru	plate
pəṇtu	great grand- son	pə:lə	to see
pəṇjo	great grand- father	pakli	petal
pəṇji	great grand- mother	pačči	father's younger brother's wife

paṭḡoṇi	centepede	pinṇa	pin
patti	eyelash	pimṭṭa:ru:ku	pipal tree
pattala	thin		
	(density)	piṣa: cā	devil
patlāyi	to spread	piṣṣē	insanity
pancva	fifth	pistulā	pistol
panṇa	udder	piṣṣa	mad
pappādu	papad	pi: t̃a	flour
paua: gā: ṭi	ankle	pi: t̃ māl̃i	to kneed
payjəmə	pajama	pi: l̃a	young one
parāyi	crowbar	pi: l̃i	to milk
parva	pigeon	pi: l̃i	to wring
pavāyi	to reach	pi: s̃a	feather
pavunā	three-fourth	pu	pus
pavsadi	rainy season	puṇyā	merit
pa: k̃a	wing	putṭoṇyā	man's broth-
pa: evā	green		er's son
pa: ṭi	slate	punnāva	full moon
pa: ṭhu	lesson		day
pa: ña	leaf	purā	enough
pa: ña	page	purṣi	sufficient
pa: p̃a	sin	pustakā	book
pa: yu	leg	pu: j̃ k̃ari	to worship
pa: yā	foundation	pu: ja	worship
pa: r̃aj̃a	mercury	pu: r̃a	all
pa: l̃ki	palanquin	pu: ri	to bury
pa: l̃a	wave	pu: rṽa	the east
pa: l̃i	turn	pu: l̃a	bridge
pa: ṽa	quarter	peṭāyi	to send
pa: vul̃a	foot	peṭṭi	box
pa: vsu	rain	peṭṭu	blow
pā: c̃a	five	pennā	pen
pi	to drink	pe: ri	to sow
pikkilē	ripe	pē: di	oil cake
piṭṭi	powder	pej̃a	porridge
pittal̃a	brass	per̃a	guava
pindi	to tear	pelo	glass
pinjra	cage	peska: ti	dagger

peska:ti	knife	phulta	it blooms
pēṭa	trousers	phu:lə	flower
pokkəḷə	hollow	phū:ki	to blow
poṭri	calf (of leg)	phe:ḍ	to atone (sin)
po:ṇṇuvāḇē	to flee	phe:ṇu	foam
po:pəṭu	parrot	pho:vu	beaten rice
po:pəyi	papaw	phoḍo	cobra's hood
po:ṣi	to support	bəḷo	stork
pəṭa	stomach	bəkṣi:s	reward
pərnə	old	bəṭṭəṭo	potato
pəvə	to swim	bəṭnə	button
prətye:k	each	bəḍḍi	stick
prarthən kəri	to pray	bəḍḍo	cudgel
prəyatnə	effort	bəṇṇu	colour
pri:ti	love <sup>9</sup>	bəṇṇu	paint
pri:tiḷo	dear	bəḍakə	duck
phəṭṭi	false	bəda:mə	almond
phəṇəsu	jackfruit	bəndə	shut
phəṇṇə	seasoning of food	bəndərə	port
phəṇsa:ru:ku	jack tree	bəndukə	gun
phəṣəyi	to cheat	bənd kəri	to shut
phə:lə	fruit	bənyənə	banian
phəṭṭəru	stone	bəysə	to sit
phallē	dawn	bəyl gaḍi	bullock cart
phavḍē	spade	bəro:bərə	right
pha:ṭi	back	bər korēē	to cure
phā:di	branch	bərṇi	jar
pha:yi	tomorrow	bəssə	bus
pha:ṣi	hanging	bə:jo	pakoda
phinṣə	mucus	bə:ylu	bull
phirəyi	to turn	bə:rəyi	to write
phi:rə	to turn around	bə:lə	strength
phuḍē	before	bə:lē	net
phuppusə	lung	baki:ḷo	remaining
phuṣarki	to boast	bagilə	gate
marḇi		bagilə	door
phulpā:khrū	butterfly	bajaru	market
		baṭli	bottle

bappa	father's	budva:ru	wednesday
	younger	bu:kə	book
	brother	beḍyo	hand cuffs
bappusu	father	benčə	bench
bappulbhəyṇi	paternal	ba:kə	bench
	uncle's	be:tə	island
	daughter	bə:ṭu	belt
bappulbha:-	paternal	bə:tə	bat
vu	uncle's son	betə	cane
bambu	bamboo	bokkəḍi	goat
bammunu	husband	bokkoḍu	he-goat
baylmuniši	woman	boḍḍu	blunt
baldi	bucket	bombli	navel
basketə	basket	bo:ṭi	ship
ba:gə	garden	bo:ḍuyi	to beat
ba:ju	side	bokko	boil
ba:nu	arrow	boṭə	finger
ba:ylə	wife	bombē	picture
ba:ra	twelve	bombē	doll
ba:lə	tail	brəššə	brush
ba:lə	child	brasta:ru	thursday
bā:di	to tie	bhəṅgi	sweeper
bā:di	to build	bhəyyə	fear
bi	seed	bhərti	high-tide
bikkəṇḍə	jackfruit	bhərlilē	full
	stone.	bhəyṇi	sister
bikkunu	beḍ bug	bhə:ri	to fill
biga:hatu	key	bhaṅga:rə	gold
bija:giri	hinge	bhacə	sister's son
bittər yo	to enter	bhaṭṭu	priest
bibbo	cashew nut	bhavəṇḍə	brothers and
	(green)		sisters
billu	arrow	bha:gčē	to divide
biskitə	biscuit	bha:ṭi	to fry (with-
bi:gə	lock		out oil)
buddəyi	to sink	bha:tə	paddy
buddhi	wisdom	bha:yṛə	out
buddhi.bəḷə	chess	bha:ri	very much
budvəntu	wise	bha:lə	spear

bha: vājə	brother's wife	mərəṇə	death
bha: və	husband's brother (elder)	məšiṅga sā: gə	drum stick
bha: vu	brother	məši: di	mosque
bhikari	beggar	məstə	much
bhittəri	within	məstə	various
bhitro	timid	mə: kə	maize
bhurki	mosquito net	mə: ɲi	bead
bhursə	dirty	mə: ɲə	maund
bhu: kə	hunger	mə: nuʃu	man
bhu: kəmpu	earthquake	mə: rə	to die
bhu: tə	ghost	mə: sti	to trample
bhəṇḍə	lady's <sup>n</sup> finger	mə: vu	soft
bho	much, great	makši	behind
bhog ēē	to suffer	makši gha:-	to overtake
bho: rniṇḍē	to heal	lčē	
bho: rnu	full	maksthavnə:-	to follow
bhəvrə	whirlpool	cə	
bhōkə	to bark	magēē	to borrow
bhōvrə	butterfly	maggeri	afterwards
məggē	cucumber (big)	mančē	to obey
məṅ glə: ru	tuesday	majbu: tə	strong
məcvə	big boat	majjərə	cat
məḍē	dead body	maḍya ru: ku	palm tree
məḍcuyi	to fold	maṇṭəvu	pandal
məḍkē	picher	maṇḍu: ku	frog
məḍət kəri	to help	matti	mud
məḍḍētū	between	matte	head
məḍḍhyu	middle	matya kəvṭi	skull
mədra: ti	midnight	mattyadu: ki	headache
məntri	minister	mandri	mat
məntrə	hymn	manco	cot
mənsəri	till	maṅkəḍə	monkey
məṅgəṭə	wrist	mame bhəyṇi	maternal
məyda: nə	plain		uncle's
məylə	mile	mame bha: vu	daughter
			maternal
			uncle's son

mayəstə	kind	musələ	pestle
masli	fish	mu:gu	green gram
mavsbhəyṇi	maternal	mu: tə	urine
	aunt's	mu:ti	to urinate
	daughter.	mu: ləŋgi	raddish
mavsbha:vu	maternal	mu:lə	root
	aunt's	mu:su	fly
	son	mū:yi	ant
ma:gə	beg	meṇbātti	wax candle
ma:ḍə	root	meṇva:ti	wax candle
ma:pə	measure	meṭṭu	step
ma:pi	to measure	meḷḷē	to find
ma:mi	maternal	mevṇi	wife's sister
	aunt's wife	me:ləyi	to add
ma:mu	maternal	ṇe:ləyi	to mix
	uncle	me:ləyi	to earn
ma:yī	mother-in-	me:vṇi	sister-in-law
	law	mē:du	brain
ma:ri	to strike	mēlleḷo	dead
ma:lə	garland	mēvṇo	wife's
ma:li	gardener		brother
ma:li	storey	mēvṇo	brother-in-
ma:lə	attic		law
ma:stəru	teacher	mo:ḍi	to break
ma:vši	maternal	mo:ti	pearl
	aunt	mo:ru	peacock
mā:sə	meat	məṭərə	motorcar
mā:vū	father-in-law	məṭṭē	egg
mirsaygə	chilly	məḍə	cloud
mi:tə	salt	məṭṭo	lame
mi:ri	pepper	məṇṇo	dumb
mi:ši	moustache	məḷo	nail
mukhā:ri	in front	mrutyu	death
mungu:sə	mongoose	mḥəyṇo	month
muṭṭi	basket	mḥəvə mu:su	honey bee
muddi	ring	mḥə:ṇə	to say
murti	idol	mḥə:ši	she-buffalo
mūləmu	ointment	mharəgə	costly
muṣṭi	fist		

mhāntara	old	ru: ku	tree
mha: və	father's elder	ru: či	taste
	brother's wife	rū: də	broad
mhā: tu	father's elder	ru: malu	turban
	brother	rēvā	sand
mho: nu	so	roṭṭi	coarse bread
mho: vu	honey	ro: gu	disease
yəttərə	high	lākəyi	to push
yuddha	war	lagna	marriage
yələ	cardamon	lənḍə	lame
yə	to come	ləsuna	garlic
rəgata	blood	ləvəyga	clove
rəḡḡə	mortar	laggi	near
rəjəyi	quilt	lajrə	shy
rəḡḡə	buffalow	lambəyi	to hang
	(he)	la: gi	with
rəsto	road	la: jə	shyness
rəssu	squash	la: jə	to blush
rə: də	to cry	la: jə	shame
ratkiḍə	cricket	la: ṭi	to roll knee-
rande: kayi	vegetable		ded flour
randəp kəri	to cook	la: tənə	lantern
randəyi	curry	la: ḍi	cudgel
randpi	cook	la: t mari	to kick
rabbəyi	to stop	la: yi	to smear to
ra: kšəsu	giant		apply
ra: jyə	kingdom	la: lə	saliva
ra: ti	night	la: ši	to burn
ra: tra: ni	night queen	lā: ḡḡə	wolf
ra: nə	forest	lā: bə	long
ra: nṭi	wild	lā: včē	to apply
ra: bə	to be	lu: ṭi	trouble (chil-
ra: yu	king		dren)
rikša	rickshaw	laktələ	relative
ri: nə	debt	lek kəri	to count
rudəyə	heart	lčvā	to lick
ruppē	silver	lo: ni	butter
ruma: lu	handkerchief	lo: bhi	greedy
		lo: lə	to roll



lo:haru	blacksmith	vapəs yə	to return
lɔkhəŋdə	iron	vaytə	bad
lɔŋčē	pickle	vayt korčē	to spoil
lha: yi	popped corn	vayŋgəpə	brinjal
vəki: lu	lawyer	vəyri	enemy
vəggi	soon	valvəŋtə	desert
vəggi kəri	to hurry	vəlhē	oar
vəgvəgi	quickly	vasri	kitchen
vəjənə	weight	vasrū	calf
vəjra	diamond	va: gu	tiger
vətəŋə	pca	va: či	to read
vəttə	hole	va: ti	small bowl
vəttu kəri	to gather	va: di	to serve food
vətvə: ghulə	bat	va: dələ	cyclone
vəda: ru: ku	banyan tree	va: rə	yard
vəŋəti	wall	va: ri	like
vəyri	top	va: ru	week day
vəyri	on	va: rə	wind
vəraŋdə	verandah	va: li	creeper
vərəsə	year	va: sə	bamboo-
vərthulə	circular		rafter
vəllə	wet	va: fə	steam
vəlhō: čē	to row	vā: či	to survive
vəstərə	cloth	vikət ghə	to buy
və: kə	to vomit	viŋgədsuyi	to separate
və: cə	to go	viŋviŋgəd	various
və: tu	lip	viča: ru	idea
və: tə	sunshine	vicari	to ask
və: ti	to pour	viccu	scorpion
və: drə	to abuse	vidhəva	widow
və: yi	fence	viruddhə	against
və: yi	to sow	višvas dəvəri	to believe
və: yi	age	visəri	to forget
vəŋkəyi	to bend	vi: kə	to sell
vəŋkdē	curved	vi: jə	lightning
vatli	dish	vi: tə	brick
vaḍta	it grows	vi: ni	to weave
vapəsə	back	vi: ni	to plait

vi: na	lute	šikšəṇə	education
višə	poison	šipa: yu	soldier
vi: sə	twenty	šimpi	tailor
ve: ni	daughter- or son-in-law's mother	šiyālē	green coconut
ve: yu	daughter- or son-in-law's father.	šisəri	crocodile
ve: li	covering (sh- eet)	šivəyi	to sew
ve: lu	delay	ši: kə	to study
ve: lu	time	ši: gə	horn
və: l kəri	to delay	ši: ti	whistle
vya: jə	interest	ši: də	sail
vyapari	merchant	ši: pi	to sprinkle
vyapa: ru	trade	ši: šē	lead
vya: ya: mā	exercise	ši: kə	sneeze
vhə: yi	yes	šukra: ru	friday
vhə: ri	to carry	šejdanē	ground nut
vhā: včē	to flow	šetkəri	farmer
šəkunu	omen	še: li	dampness
šəjka	doubt	šē: di	tuft of hair
šəj khu	conch	šetə	field
šetru	enemy	šelē	stale
šəbdu	word	šva: s ghe	to breathe
šəmbərə	hundred	sə	six
šəmbəri	hundred	səkā: li	morning
šəstrə	weapon	səglē	all
šə: rṭə	shirt	səṅgi: tə	music
šanva: ru	saturday	səttē	umbrella of leaves
ša: pu	curse	səttərə	seventy
ša: yi	ink	səttəri	seventy
ša: li	shawl	sətra	seventeen
ši	cold	sənəyi	shahanai
šikončē	to teach	səntre	orange
šikčē	to learn	səpa: tə	flat
šikšə korči	to punish	səpurə	narrow
		sə mudru	sea
		səm kəri	to repair
		səyta: nu	satan
		sərə: lə	straight

sərpəli	chain	sā:jo	kind of
səpu	snake		sweet
sərdə	chameleon	silka	silk
səvayi	one and a quarter	sīva:sənə	throne
sāvčē	to abuse	sīvu	lion
səvrəgə	cheap	si:ma	boundary
səsa:rə	easy	suka:nu	rudder
sə:rə	to move	sukti	ebb tide
sə:so	hare	suṭsu:ṭi	active
sə:və	to curse	sukkilē	dry
sā:ti	market day	sukdə	lean
sakkhərə	sugar	su:pə	winnowing pan
sadduku	wife's sister's husband	sutaru	carpenter
sanpəno	childhood	sūltəyi	to wind around
sabunu	soap	suttu	areca nut
sabu:danə	sago	supa:ri	happiness
sarəyi	to besmear (with cow dung)	su:kha	dog
		su:nē	thread
savka:ru	money lender	su:tə	to spin
sa:gu	sago	su:t kati	daughter-in- law
sa:ṭhə	sixty	su:nə	to begin
sa:ṭhi	sixty	su:r kari	sun
sa:tə	seven	su:ryu	needie
sa:dhu	monk	su:və	school
sa:nə	small	sku:lə	muscle
sa:nu	young	sna:yu	alum
sa:yi	cream	sphəṭika	house-lizard
sa:rə	soup	sokni	solve
sa:rē	manure	soḍu:čē	to peel
sa:li	bark	solləyi	to release
sa:ṭni	broom	so:ḍi	to leave
sa:səmə	mustard	so:ḍi	to loose
sa:vəṭə	shade	so:ḍəyi	to seek
sā:jə	evening	so:di	monday
		so:ma:ru	

sannaru	goldsmith	ha:tu	hand
sola	sixteen	ha:ru	necklace
hagura	light	ha:la	dining room
hagu:ra	slow	ha:sə	to laugh
hanuva	chin	ha:və	I
hamalu	porter	hi:gu	asafoetida
harəpə	deer	hunsə:ni	heat
hariye	raw	hummə:čə	to sweat
hələdi	turmeric	huša:ra	wise
həldu:və	yellow	huskə	anxiety
həlli	village	hu:nə	hot
həsti	elephant	hu:mə	sweat
həvsu	swan	hū:gə	to smell
hə:va	air	he:rdi:su	next day
hagura	slowly	həgə	branch
hagga	here	hardə	chest
hadḍa sa:plə	skeleton	hokkələ	bride
hattodi	hammer	horetu	bridegroom
hantulṇə	bed	holli	co-wife
halleyi	to move		(first)
havro	greedy	hə	this
ha:ge	to go to	həḍə	big
	stool	həḍa:ne	loudly
ha:ḍə	bone	fi	fee
ha:ḍi	to bring	fayḍə	profit

